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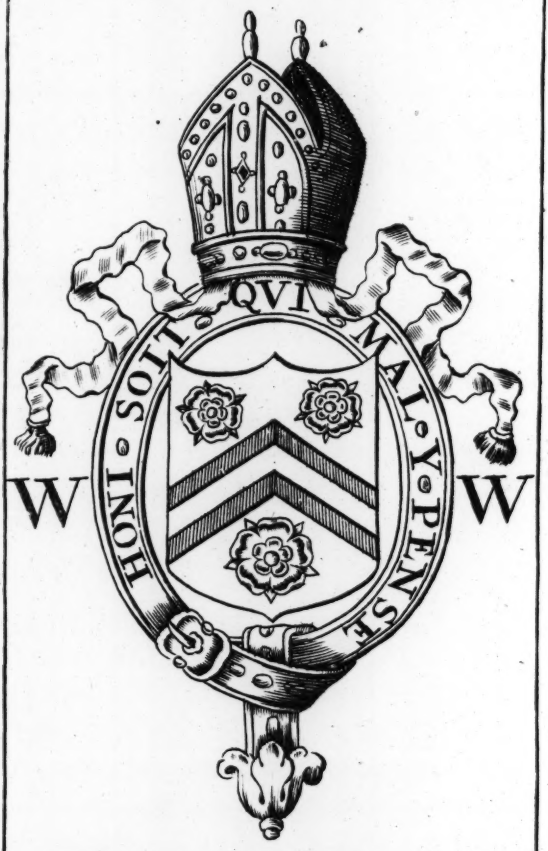
Dr Kenn A Bp of Bath & Wells

MANUAL
OF
Prayers
For the Use of the
SCHOLARS
OF
Winchester College:
And all other
Devout Christians.

Revised.

LONDON,
Printed for *Charles Brome*, at the GUN in St. *Paul's* Church-yard, and *Will. Clark* in *Winchester*, 1692.



Manners maketh man.

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Advertiſement.

WHereas a late Popiſh Pamphlet has injuriouſly affirm'd, that in a *Manual of Prayers for the uſe of the Scholars of* Wincheſter Colledge, *I have taught the* Scholars *of* Wincheſter, *to Invocate the whole Court of Heaven*, citing thoſe Words, p. 93. *Help me then, O ye Bleſſed Hoſt of Heaven*, &c. I think my ſelf oblig'd to declare, that by that Apoſtrophe, I did no more intend the Popiſh Invocation of Saints and Angels, than the holy Pſalmiſt did, when he calls upon the *Sun*,

Advertiſement.

Moon and Stars, Fire, Hail and Snow, &c. to praiſe God, *Pſal.* 148. and to prevent all future Miſinterpretation, I have alter'd, not the ſenſe, but the words of that Paragraph, and I do ſolemnly profeſs, that I believe the Invocation of Saints and Angels, as it is practis'd in the Church of *Rome*, to be *a fond Thing, vainly invented, grounded on no warrant of Scripture, but rather repugnant to the Word of God*, as the XXII. Article of the Church of *England* ſtyles it, to whoſe Judgment I humbly ſubmit.

Tho. *Bath & Wells.*

THere is now in the Preſs by the ſame Author *Prayers for thoſe who uſe the Bath*, which the Reader may bind up with this *Manual.*

A MANUAL OF Prayers

For the Uſe of the Scholars of *Wincheſter College.*

An Exhortation to Young Philotheus.

IF you have any regard, good *Philotheus*, to your own eternal happineſs, it ought to be your chiefeſt care to ſerve and glorifie God. 'Tis for this end God both made and redeemed you, and two excellent rules He hath given

you in Holy Scripture, by the conſcientious obſervation of which you will be able, through His grace, to dedicate your tender years to His glory.

The one teaches you what you are to do, *Remember now thy Creator in the days of thy Youth.* Eccleſ. 12. 1.

The other teaches you what you are to avoid, *Fly youthful luſts*; that is, all thoſe ſins which are uſually incident to young Perſons. 2 *Tim* 2.22.

You cannot imagine the unſpeakable advantages a pious Youth gains by the practice of theſe two Rules; and how many ghoſtly dangers that ſoul eſcapes, which is ſeaſoned betimes with the fear of God, before he is ſullied with ill company, before he hath contracted vicious habits, which will coſt him infinite pains to unlearn, before his affections are too far engaged in the world, to be eaſily recalled,

called, and before the Devil hath got too strong a hold in him, to be suddenly dispossessed.

O *Philotheus*, Do but ask any one old Penitent, what fruit, what satisfaction he hath purchast to himself, by all those pleasures of sin, which flattered him in his Youth, and of which he is now ashamed. Will he not sadly tell you, he has found them all, to be but vanity, and vexation of Spirit? How will he befool himself, for the many good opportunities he hath lost, and wish a thousand times that he were to live over his mispent days again? And how bitterly will he with *David*, bewail the sins of his youth? *Psal.*25.7.

Learn then, good *Phil.* by the dear-bought experience of others, to accustom your self to bear Christs yoke from your youth, and his yoke will sit easy on your neck; for your duty will grow natural to you by beginning betimes.

Do but conſider, how welcome a young Convert is to God; it was to young *Samuel* that God revealed himſelf, and that at ſuch a time too, when the Word of God was precious, and very rare, to ſhew how much God honoured a young Prophet; 1 *Sam.* 3. 1. and you know that S. *John*, the youngeſt of all the Diſciples, is the only perſon of all the twelve, who was permitted to lean on our Saviour's boſom, at the laſt Supper, as deareſt to him in affection, and who is emphatically called the Diſciple whom Jeſus loved: *John* 13. 23. and this is ſuitable to that gracious promiſe, which God hath made to encourage all young perſons to ſerve him; *I love them that love me, and they that ſeek me early ſhall find me.* Prov. 18. 7.

O *Philotheus*, let this Heavenly promiſe excite in you a great zeal to ſeek God, and to ſeek him early for

for if you do ſeek, you are ſure to find him; you are ſure, when you have found him, he will love you, and you ſhall reap all the happy effects of God's infinite Love, and of an early Piety.

An early Piety! than which, nothing will make you a greater comfort to all your Friends, or a greater bleſſing to the very College where you are bred; nothing will make you more univerſally eſteemed, and beloved by all Men, or more ſucceſsful in your Studies; and beſides, that peace of Conſcience, and the pleaſure of well-doing, you will at preſent feel; think if you can, how unconceivable a joy it will be to you, when in your elder years you can reflect on your well-ſpent time, and the innocence of your youth; how great a Conſolation it will be to you, on your death-bed, how eaſie it will render your accounts at the great Day of Judgment, and how much

a whole life ſpent in God's ſervice, will increaſe your glory in Heaven.

God of his great mercy, *Philotheus*, make theſe and the like conſiderations effectual to create holy Reſolutions in you, and give you grace to make good uſe of theſe following directions which are deſigned to teach you to fear the Lord from your youth, and are ſuited to your particular Age and Condition, in hope they may the more affect you. God grant they may. *Amen.* 1 *King.* 18.12.

Directions in general.

AS ſoon as ever you awake in the Morning, good *Philotheus*, ſtrive as much as you can, to keep all worldly thoughts out of your mind, till you have preſented the

the first fruits of the day to God, which will be an excellent preparative, to make you spend the rest of it the better; and therefore be sure to sing the Morning and Evening Hymn in your Chamber devoutly, remembring that the Psalmist, upon happy experience assures you, that it is a good thing to tell of the loving kindness of the Lord early in the morning, and of his truth in the night season. *Psal.* 92. 1.

When you are ready, look on your Soul as still undrest till you have said your Prayers.

Remember that God under the Law ordained a Lamb to be offered up to him every Morning and Evening. A Lamb! which is a fit emblem of Youth, and Innocence; think then that you are to resemble this Lamb, and be sure every day to offer up your self a Morning and Evening Sacrifice to God. *Exod.* 29. 38.

If you are a Commoner, you may ſay your Prayers in your own Chamber; but if you are a Child or a Choriſter, then to avoid the interruptions of the common Chambers, go into the Chappel, between firſt and ſecond Peal, in the Morning, to ſay your Morning Prayers, and ſay your Evening Prayers when you go *Circum.*

Now that every one may have his duty proportioned to his capacity, the beſt way is to diſtinguiſh two degrees of young Chriſtians in this College, namely, thoſe that are of an age capable of receiving the Holy Sacrament, and thoſe that are not; and in one of theſe two degrees you are to rank your ſelf.

Directions for the Youngest.

IF you are very young, good *Philotheus*, that God's Commands may not seem grievous to you, at your first setting out, I shall advise you to no more, than your Infant Devotion will bear; and that is, to take great care to learn your Catechism without Book, and to learn to understand it; for 'tis impossible you can ever perform your duty, unless you first know what it is; 'tis impossible you can ever go to Heaven, unless you learn the way thither: And that you may beg God's daily blessing, and his grace to assist you, learn these two short Prayers by heart, and say them every day.

Morning

Morning Prayer.

GLory be to Thee, O Lord God, for all the bleſſings I daily receive from Thee, and for Thy particular preſervation, and refreſhment of me, this night paſt.

O Lord, have mercy upon me, and forgive whatſoever Thou haſt ſeen amiſs in me this night; and for the time to come, give me grace to fly all youthful luſts, and to remember Thee, my Creator, in thee days of my Youth.

Shower down Thy graces, and bleſſings on me, and on all my Relations [*on my Father and Mother, on my Brethren and Siſters*] on all my Friends, on all my Governors in this place, and on all my Fellow-Scholars, and give thy Angels charge over us, to protect us all from ſin and danger.

Lord,

Lord, bleſs me in my Learning this day, that I may every day grow more fit for Thy ſervice. O pardon my failings, and do more for me than I can ask, or think, for the merits of Jeſus my Saviour, in whoſe holy words I ſum up all my wants. *Our Father which art in Heaven*, &c.

Evening Prayer.

GLory be to Thee, O Lord God, for all the bleſſings I daily receive from Thee, and for Thy particular preſervation of me this day.

O Lord, have mercy upon me, and forgive whatſoever thou haſt ſeen amiſs in me this day paſt; and for the time to come, give me grace to fly all youthful luſts, and to remember Thee my Creator in the days of my youth.

Lord

Lord, receive me and all my Relations, and all that belong to this College, into Thy gracious protection this night, and ſend me ſuch ſeaſonable reſt, that I may riſe the next morning, more fit for Thy ſervice.

Lord, hear my Prayers, and pardon my Failings, for the Merit of my bleſſed Saviour, in whoſe holy words I ſum up all my wants. *Our Father which art in Heaven*, &c.

This, good *Phil.* is the loweſt degree of duty, and it ſhould be your daily endeavour to improve in your Devotion, as well as in your Learning; and the more effectually to move you to ſo happy an improvement, I adviſe you on Sundays and Holidays attentively to read over this following Meditation, and to propoſe to your ſelf, the holy Child Jeſus, for your example.

A Meditation on the Holy Child Jeſus.

GLory be to Thee, O Lord Jeſus, Glory be to Thee, who when thou wert twelve years old, didſt go up to *Jeruſalem* with Thy Parents, after the cuſtom of the Feaſt, to eat the Paſſover, and to worſhip thy Heavenly Father. *Luke* 2. 41.

O Bleſſed Saviour, give me grace like Thee, to make Religion my firſt and chiefeſt care, and devoutly to obſerve all ſolemn times, and all Holy Rites, which relate to Thy Worſhip.

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who when Thy Parents returned home, didſt ſtay behind in *Jeruſalem*, and after three days, waſt found of them in the Temple, ſitting in the midſt of the Doctors, both hearing them,

them, and asking them queſtions.

O bleſſed Saviour, who in Thy very Child-hood, didſt triumph over all the vain delights of youth, and wouldſt chuſe no place but the Temple to reſide in, Mortifie in me all inordinate love of ſenſual pleaſure, which may pervert me from my duty; raiſe in me an awful reverence of Thy houſe, an early devotion in my Prayers, and a delight in Thy praiſes.

O bleſſed Jeſu, who didſt chuſe before all others, the company of the Doctors, and didſt both hear them, and ask them queſtions; give me grace to abhor all lewd company, and all filthy communication; give me grace to love wiſe, and ſober, and profitable, and religious converſation, and to be diligent, and inquiſitive after learning, and whatſoever is good.

Glory

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who when Thy Father and Mother had ſought Thee, ſorrowing, didſt reply to them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs.

O bleſſed Jeſu, who from thy infancy didſt make it thy whole imployment, to do thy Father's Will, kindle in me a forward zeal for thy Glory, that I may conſecrate my Youth to thy ſervice, and make it the great buſineſs of my life, to know and fear, to love and obey my Heavenly Father.

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who didſt at laſt return home with thy Parents, and wert ſubject to them.

O bleſſed Jeſu, give me grace to honour my Parents, and Governors, and readily to obey all their lawful commands!

Glory

Glory be to Thee, O Lord Jeſus, Glory be to Thee, who in thoſe tender years wert bleſſed with ſuch heavenly wiſdom, that all that heard Thee were aſtoniſhed at thy underſtanding and anſwers, who didſt daily increaſe in this Heavenly wiſdom, and in favour with God and man!

O Lord Jeſu, bleſs me with all abilities of mind and body, that may make me daily increaſe in my Learning; but above all, bleſs me with Wiſdom from above, and give me thy holy Spirit to aſſiſt and enlighten me, that as I grow in Age, I may daily grow in Grace, and in the knowledge of Thee, and in favour with God and Man; and every day more and more conformable to thy unſinning and Divine example. *Amen*, Lord Jeſus, *Amen*.

Directions

Directions for those that are more grown in years.

WHen you have attained to more knowledge and proficiency in grace, and are of an age capable of receiving the Holy Sacrament, God then expects more from you; and 'tis high time for you, good *Philotheus*, to lengthen your Prayers, and to begin to add some Ejaculations over and above, such as these are which follow.

Ejaculations at waking or rising.

AWake, O my Soul, and sing praises to God.

Glory be to Thee, O God, for watching over me this night.

Lord, raise me up at the last day, to life everlasting.

Morn-

Morning Prayer.

EArly in the morning will I cry unto Thee, Lord hear my Prayer.

Glory be to thee, Lord God Almighty, Glory be to thee, for renewing thy mercies to me every morning; Glory be to thee, for refreſhing me this night with ſleep, and for preſerving me from the perils of darkneſs.

O do away, as the night, ſo my tranſgreſſions; ſcatter my ſins as the morning Cloud!

Lord, forgive whatever thou haſt ſeen amiſs in me this night, [my— *Here if you are conſcious to your ſelf of any ſin committed in the night, confeſs it.*] O Father of Mercies, waſh me throughly from my wickedneſs, and cleanſe me from my ſin.

And

And let thy Holy Spirit ſo prevent and accompany, and follow me this day, that I may believe in Thee, and love Thee, and keep thy Commandments, and continue in thy fear all the day long.

Lord, make me chaſte and temperate, humble and adviſable, diligent in my ſtudies, obedient to my Superiors, and charitable to all men.

Lord, deliver me from ſloth and idleneſs, from youthful luſts, and ill company, from all dangers bodily and ghoſtly, and give me grace, to remember thee my Creator in the days of my youth.

Bleſs, and defend, and ſave the King, and all the Royal Family, and all Orders of Men amongſt us, Eccleſiaſtical or Civil; Lord give them all grace in their ſeveral ſtations, to be inſtrumental to thy glory, and the publick good.

Together with them, I commend to thy Divine Providence [*My Father*

Father and Mother, my Brethren and Siſters] all my Friends and Relations, all my Superiors in this place, and all my Fellow-Scholars; O Lord vouchſafe us all thoſe graces and bleſſings which thou knoweſt to be moſt ſuitable for us.

Unto Thee, O my God, do I dedicate this day, and my whole life; O do Thou ſo bleſs and proſper me in my ſtudies, that I may every day grow more fit for Thy ſervice.

Hear me, O Lord, and pardon my failings, for the Merits of Thy Son Jeſus, in whoſe holy words I ſum up all my wants. *Our Father which art in Heaven*, &c.

Directions for Reading Holy Scripture.

WHen you have ſaid your Morning Prayer, good *Phil.* you may then go chearfully to your Study, and rely upon the Divine Goodneſs for a bleſſing.

But

But first, if you have time, I advise you to read before second Peal, some short Psalm, or piece of a Chapter out of the Gospel, or Historical Books, because they are the most easy to be understood; remembring the example of young *Timothy*, who was bred up to know the Scripture from a Child, 2 *Tim.* 3.

But if you want time on ordinary days, to read the Scripture, be sure to read somewhat of it on Sundays, and Holidays; and consider, that you have it daily read to you in the Hall before Dinner and Supper, and at Night when you are just going to Bed, that you may close the Day with Holy thoughts; and if you hearken diligently to it when it is read, you do in effect read it your self.

Now to make your reading the more profitable to you, begin with one or more of these Ejaculations.

Ejaculations before Reading Holy Scripture.

WHerewithal, Lord, ſhall a young man cleanſe his way? even by ruling himſelf after thy Word. *Pſal.* 119.

Lord open my eyes, that I may ſee the wonderful things of thy Law.

O Heavenly Father! I humbly beg thy Holy Spirit, ſo to help me at this time to read, and underſtand, and remember, and practiſe Thy Word, that it may make me wiſe to Salvation.

When you are thus prepared, good *Phil.* then begin to read, and conſider, that it is God's moſt holy Word you read; and that all the while you are reading, God is ſpeaking to you, and therefore read with attention and humility, and

and endeavour as much as you can, to suit your affections to the subject you read.

For instance, if you read any of God's Commands, they should excite in you a zeal to keep them.

If you read any of God's threatnings against Sinners, or his Judgments on them, they should excite in you a fear to provoke him.

When you read any of his gracious Promises, they should encourage and quicken your Obedience.

When you read any of God's Mercies, they should excite you to Thanksgiving.

When you read any great Mystery, recorded in holy Writ, you are to prostrate your Reason to Divine Revelation.

And to this purpose in the midst of your reading, say.

Lord, give me grace to obey this command; *or*,

Lord, deliver me from this ſin, or this judgment; *or*,

Lord, I rely on this good promiſe; *or*,

Glory be to Thee, O Lord, for this mercy; *or*,

Lord, I believe and adore this myſtery.

Say any of theſe, according as beſt agrees with the ſubject you read; and when you have read as much as conveniently you can, conclude with one of theſe Ejaculations.

Ejaculations after Reading.

BLeſſed be Thou, O Lord, O teach me thy Statues! *Pſal.* 119.

Lord, make Thy Word a Lanthorn unto my feet, and a Light unto my paths!

Lord, make Thy Word my delight, and my counsellor!

Directions for the Day-time.

O *Philotheus*, you cannot enough thank God for the order of the place you live in, where there is so much care taken to make you a good Christian as well as a good Scholar, where you go so frequently to Prayers every day in the Chappel, and in the School; and sing Hymns and Psalms to God so frequently in your Chamber, and in the Chappel, and in the Hall, so that you are in a manner brought up in a perpetuity of Prayer.

Be sure, *Phil.* that you are accountable to God for all these opportunities he gives you of serving him; and think how many blessings for your self, and for the College you might obtain, if you

prayed and praiſed God, rather out of a devout affection, than meerly to comply with the cuſtom of the place.

Prayer, good *Phil.* is the very life of a Chriſtian, and therefore we are ſo frequently commanded to pray without ceaſing: Not that we can be always on our knees, but that we ſhould accuſtom our ſelves to frequent thoughts of God, that whereſoever we are, he ſees us; and when we think on God, we ſhould have always an Ejaculation ready to offer up to him, and by this means we may pray, not only ſeven times a day with *David*, but all the day long, *Pſal.* 119.

In your reading Holy Scripture, eſpecially in the Pſalms, you may eaſily gather thoſe ſhort ſentences which moſt affect you, for they are moſt proper for this uſe; and when you have learned them without Book, ſay one of them now and

and then, as they occur to your mind, or as occasion requires, or as your devotion prompts you.

But be not troubled, if being otherwise lawfully employed, or if being indisposed, you pass a whole day without saying any, for to omit them is no sin; nor be you scrupulous in what posture you say them; for they being short breathings of the soul to God, require not that solemnity, as set Prayer does.

Now to give you some instances of ejaculatory Prayer, take these following.

At going out.

Lord, bless my going out, and my coming in, from this time forth for evermore, *Psal.* 121. 7.

After a Sin committed.

Lord, be merciful to me mise-

rable Sinner, and for the Merits of my Saviour, lay not this Sin to my charge.

After any Bleſſing or Deliverance.

Glory be to Thee, O Lord, for this Bleſſing, *or* for this Deliverance!

Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name. *Pſal.* 103.

At giving Alms.

O Lord, who didſt not deſpiſe the Widows mite, accept of this little I now give, to relieve one of Thy poor Members! *Mark* 12. 42.

After having done any good.

Not unto me, O Lord, not unto me, but unto Thy Name be the praiſe. *Pſal.* 115. 1.

In Temptation.

Lord succour me with Thy Grace, that I may overcome this Temptation.

Directions for the Evening.

CONsider, good *Phil.* how many that have gone to bed well over night, have been found dead the next morning; and therefore it highly concerns you to take care to make your peace with God before you go to sleep.

I advise you therefore towards night, or when you go *Circum*, to call your self to an account how you have spent the day.

Examine your thoughts and discourses, and actions, and recreations, and devotions, and see what has been amiss in any of them.

Conſider what idleneſs or unchaſtity, what lying or ſtubbornneſs you have been guilty of; or whether you have had a quarrel with any of your fellows; and if you have, be ſure to be friends with him before you ſay your Prayers.

Again, Conſider what particular bleſſing, or deliverance, God has vouchſafed you the day paſt, that you may give thanks for it, and then ſay as follows.

Evening Prayer.

LEt my Prayer, O Lord, be ſet forth in Thy ſight as Incenſe, and the lifting up of my hands be as an Evening Sacrifice. *Pſal.* 141.

Holy, holy, holy, Lord God, I miſerable Sinner humbly acknowledge that I have offended Thee this day, in thought, word, and deed,

deed, [Particularly by —— *Here mention any Sin you have been guilty of.*] But I fly into the arms of Thy Fatherly compaſſion; Lord, for Thy mercies ſake forgive me, cleanſe me from my wickedneſs, and ſtrengthen my weakneſs, that I may overcome all the temptations which daily ſurround me, and continue conſtant in my obedience.

Accept of my humbleſt Praiſe and Thanſgiving, O Lord, for all the goodneſs Thou haſt this day ſhewed me; for all the helps of preventing or reſtraining Grace, Thou haſt vouchſafed me; for whatever I have done this day, which is in any meaſure acceptable to Thee, for whatever progreſs I have made in my ſtudy, for Thy Preſervation of me, from all the miſeries and dangers which frail mortality is every moment expoſed to; [Particnlarly for—— *Here name any particular bleſſing or deliverance God has ſent you.*]

Praiſe

Praiſe the Lord, O my Soul, who ſaveth thy life from deſtruction, and crowneth thee with mercy, and lovink kindneſs.

O Heavenly Father, to thy Almighty Protection I recommend my ſelf and all my Relations, and all that belong to this College; O Thou that never ſlumbereſt nor ſleepeſt, watch over us, to preſerve us from ſin and danger.

Lord, let it be Thy good pleaſure to refreſh me this night with ſuch ſeaſonable reſt, that I may riſe the next morning more fit for Thy ſervice; O pardon my failings, and hear my prayers, for the ſake of my bleſſed Saviour, in whoſe holy words, I ſum up all my wants. *Our Father which art in Heaven*, &c.

Ejacula-

Ejaculations at going to Bed.

LOrd, as I now go to my Bed, I muſt one day go to my Grave, O make me wiſe to conſider my latter end!

I will lay me down in peace, and take my reſt, for it is Thou Lord only, makeſt me dwell in ſafety. *Pſal.* 4. 9.

Directions for Midnight.

IF you chance to wake in the Night, or cannot ſleep, beware, *Phil.* of idle and unclean thoughts which will then be apt to croud into your mind, and therefore to arm your ſelf againſt them, I adviſe you to learn the 130. and the 139. Pſalms by heart, or treaſure up ſome Ejaculations in your mind, which

which will be excellent matter for your thoughts to feed on. For inſtance,

---

Ejaculations for the Night.

THou Lord haſt granted Thy loving kindneſs in the day time, and in the Night ſeaſon will I ſing of Thee, and make my Prayer to the God of my life. *Pſal.* 41. 8.

O Lord, the Holy Angels are now before Thy Throne in Heaven, they never reſt, day or night, from thy Praiſes, and with them do I now ſing Hallelujah, Salvation, and Honour, and Glory, and Power, be unto our God, for ever and ever. *Amen*, *Amen*. *Rev.* 7. 15.

Lord, I know Thou wilt one day call me, to give an account of my Stewardſhip, but when Thou wilt

wilt come I know not, whether at even, or at midnight, or at cock-crowing, or in the morning. *Mark* 13. 35.

O do Thou give me grace to watch, and to pray always, that at Thy coming thou mayest say to me, Well done, good and faithful Servant, enter into the joy of thy Master. *Amen*, blessed Lord, *Amen.*

But have a care, *Phil.* you fix not your mind too much, neither strive to repeat too many devout expressions, for fear of hindring your sleep, and of indisposing your self, for the duties of the day following.

Directions for the Lord's day.

A Good Christian, *Philotheus*, that takes care to spend every day well, will take more than or-

ordinary care to ſanctifie the Lord's day, it being the proper imployment of that day, to attend God's Worſhip, and to provide for our Souls, and therefore 'tis fit you ſhould add ſome Petitions to your morning and evening Prayer, relating to the ſolemn duties of the day; ſuch as theſe are which follow.

Before Church time.

O My God, I humbly beſeech Thee to prepare my ſoul to worſhip Thee this day acceptably, with Reverence and godly fear, fill me with that Faith which works by love; Purify my heart from all vain, or wordly, or ſinful thoughts, fix my affections on things above, all the day long; and, O Lord, give me grace to receive thy Word which I ſhall hear this day, into an honeſt and good heart,

heart, and to bring forth fruit with patience. *Luke* 8.15. Hear me, O God, for the sake of Jesus my Saviour. *Amen, Amen.*

When you come into the Church or Chappel, not only on the Lord's day, but on any other day, use this short preparatory Prayer at your first kneeling down.

In the Church.

O Lord, I humbly beg Thy Holy Spirit to help my infirmities at this time, and to dispose my heart to devotion, that my Prayers and Praises may be acceptable in Thy sight, through Jesus Christ my Saviour. *Amen.*

After

After Church time.

GLory be to Thee, O Lord God Almighty, Glory be to Thee, who haſt permitted me to appear before Thee this day, and to tread Thy Courts!

Lord, pardon all my failings in Thy Service, this day paſt, the wandrings and coldneſs, and indevotion of my Prayers. For the ſake of my bleſſed Saviour, have mercy upon me.

Lord make me a doer of Thy Word, and not a hearer only, leſt I deceive my own ſoul. *Jam.* 1.22.

When you are called to Repetition at night, remember, *Phil.* to make ſome amends for your negligent hearing at the Church, and treaſure up in your memory ſome little portion of thoſe inſtructions you

you have heard, to direct your practice.

Directions for receiving the Holy Eucharist.

THE Receiving of the Blessed Sacrament, good *Phil.* is the most Divine and solemn act of all our Religion, and it ought to be the zealous endeavour of every true Christian, by God's assistance, to prepare his Soul, with the most serious, and most devout dispositions he possibly can, to approach the Holy Altar: You are therefore to consider what you are to do before Receiving, what in the time of Receiving, and what after Receiving.

Before Receiving.

The duties you are to perform before

before Receiving, are all comprehended in that one Rule which S. *Paul* gives us, 1 *Cor.* 11. *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup*, which are in a manner Commented on by the Church, in the Exhortation before the Sacrament, which I adviſe you to read over in your Common Prayer-Book.

To put this Rule in practice, 'tis your beſt way, *Phil.* at ſome convenient time to withdraw your ſelf into your Chamber, or into the Chappel, and there to begin to commune with your own heart, and to call your ſins to remembrance; but firſt pray heartily to God for his Grace to aſſiſt you.

Prayer before Examination.

Hear the voice of my humble Petition, O Lord, now I cry unto Thee, and lift up my hands towards Thy Mercy-Seat.

Be-

Behold, Lord, now I am about to ſearch into my own heart: but alas, alas! my heart is deceitful, and deſperately wicked, how can I know it? *Jer.* 17. 9. Thou therefore that ſearcheſt the heart, and trieſt the reins, diſcover to me all the evil and deceits of my own heart, that I may confeſs, and bewail, and forſake them, and obtain mercy. Lord hear me, Lord help me, for the Merits of Jeſus my Saviour. *Amen, Amen.*

Rules to be obſerved in Examination.

Having prayed for God's aſſiſtance, doubt not, *Phil.* but he will vouchſafe it you; and to guide you in your examination the better, obſerve theſe following Directions.

When you examine your ſelf, either by the following Catalogue, or by that in the *Whole Duty of Man,*

Man, or by any other: Pauſe a while on every particular; and if you find your ſelf not guilty, then ſay, Glory be to Thee, O Lord, for preſerving me from this Sin: and ſo go on.

When your Conſcience anſwers guilty, then it will be your beſt way, having ſaid, Lord have mercy upon me, and forgive me this Sin, to write down that Sin in a Paper, that you may have it ready to confeſs to God, when your Examination is done.

You are to conſider, *Phil.* that there are ſeveral degrees of young Penitents, and ſome are more, ſome leſs ſinful. For inſtance:

Some there are, who either through want of conſcientious Parents, or through often ſtifling good motions, or through inconſtancy, or heedleſneſs, or unadviſedneſs, or vitious company, or ill nature, or youthful luſts, and the like, have been from their infancy

fancy very negligent of learning, or at least of practising their Duty.

Again, Some there are amongst these, whose sins are more heinous than ordinary, in regard they are accompanied with several aggravations: For any sin is much aggravated, if it be committed knowingly, or deliberately, or frequently: more than that if it be committed obstinately, or presumptuously, or on slight, or no temptations, or against checks of Conscience, or against reproofs, or admonitions, or chastisements, or vows to the contrary; but most of all, if it be committed so long, and so often, till it becomes habitual, till the Sinner does take delight in it, or boast of it, or make a mock at it, or tempt others also to commit it. All these and the like circumstances do very much heighten the guilt of any sin.

You

You may eaſily from hence gueſs what progreſs you have made in wickedneſs, and if you find your ſelf in the number of any of theſe, by all means, good *Phil.* reſolve to repent immediately, and to confeſs your ſins with all their aggravations; for be ſure of this, that every other ſtep you run farther from Heaven, every other hour you continue longer in a ſinful courſe, makes your ſins the more hard to be maſtered, and your repentance the more difficult.

On the other ſide, ſome there are, though I fear but few, who having been brought up in the nurture and admonition of the Lord, have been by the goodneſs of God, ſecured from violent temptations, and enormous ſins; who have like *Joſiah*, while they were yet young, ſought the Lord, and have in a great meaſure kept their Baptiſmal Vow, and preſerved a ſenſe of their duty. 2 *Chron.* 3. 3.

Such

Such as theſe have fewer Sins to confeſs, and thoſe Sins leſs aggravated, and therefore have greater obligations to magnify God's mercy than others; but if you are in this number, have a care of growing careleſs in your examination, or of preſuming on your own innocence: For if we ſay, or think, we have no Sin, we miſerably deceive our ſelves. 1 *John* 1.

O *Phil.* the beſt of Men, God knows, have very much evil in them to deteſt and bewail, and have infinite need of a Saviour, and therefore let him that ſtandeth, take heed leſt he fall. 1 *Cor.* 10. 12.

Whatever you do then, be ſure to keep your heart with all diligence, and to pray for conſtant ſupplies of God's grace, for perhaps the Devil defers his tempting you till you are grown up, and become your own maſter, and have not that tenderneſs of offending, or that

awe of Parents, or Superiors, which you now have.

Be not over-ſcrupulous, *Phil.* either to make your ſelf guilty of more ſins than really you are, or to reckon up all your infirmities or daily failings, or ſins of omiſſion, which would render your examination endleſs and impoſſible; but examine your ſelf chiefly about your wilful ſins, or ſins of commiſſion; and know there be many ſins, even of commiſſion, that you may doubt whether you have committed or no, many that you have quite forgot; but be not diſheartned at it; for holy *David* hath taught you, that a general Confeſſion for ſuch Sins is enough, when he prays to God to cleanſe him from his ſecret faults. *Pſal.* 19. 12.

That you may gain a true ſenſe of your ſins, by your examination, labour to imprint in your mind awful apprehenſions of the day of Judgment, and of God the great Judge,

Judge, in whoſe preſence you now are; and to raiſe ſuch apprehenſions, dwell a while on ſuch Meditations as theſe.

Motives to Examination.

O My ſoul, thou art now in the preſence of the great Judge of Heaven and Earth, before whoſe dreadful Tribunal thou muſt certainly appear at the day of Judgment, to give a ſtrict account of all thy actions, and of every idle word, of every evil thought, and thy own Conſcience will then be thy Accuſer.

Think, O my ſoul, think if thou canſt, what unimaginable horrors will ſeize an impenitent Sinner, when the laſt trump calls him out of his Grave, and the Devils begin to drag him to God's Judgment-Seat! What would ſuch a

wretch give to purchaſe one ſuch opportunity of Repentance, as God now in great mercy gives thee? If ever thou hopeſt to eſcape thoſe horrors, O my ſoul, make thy peace with God, judge thy ſelf here, leſt thou be condemned hereafter!

The Examination it ſelf.

I Adjure thee, O my ſoul, in the preſence of the great Judge, who knows all the ſecrets of thy heart, I adjure thee, as thou wilt anſwer before God's Judgment-ſeat at the laſt day, to tell me:

Does not thy daily experience teach thee, that thy whole Nature is corrupt, prone to all that is evil, averſe to all that is good?

How haſt thou ſpent thy time from thy Childhood to this very moment?

How haſt thou kept the ſolemn Vow of thy Baptiſm?

What

What good duties hast thou omitted?

What sins hast thou committed? In particular, What sins art thou guilty of, more immediately, *against God?*

Art thou guilty of any Infidelity or Atheism, any distrust in, or presumption on, or despair of God's Mercy?

Art thou guilty of any wilful ignorance of God, or of any Idolatry in worshipping any Creature? hast thou loved any thing more than God, or feared any one above him?

Hast thou been guilty of Hypocrisy in God's service, or of forsaking God, and of resorting to the Devil, to Witches, or Wizards?

Art thou guilty of repining or murmuring at God's providence, or of being impatient under his afflictions, or of being unthankful for his mercies, or of being disobedient to his Commands, or of being incorrigible under his Judgments?

When, and in what manner haſt thou been guilty of diſhonouring God?

By blaſphemous or irreligious thoughts, or diſcourſes; or by tamely hearing others blaſpheme?

By taking God's moſt holy Name in vain, or by cuſtomary or falſe ſwearing, or by the breach of any lawful Oath, or ſolemn Vows?

By any Sacrilege, or irreverent behaviour in God's Houſe, or miſſpending the Lord's Day, or any neglect of, or in-attention to God's Word, read or preacht, or unprofitableneſs under the means of Grace?

Have I diſhonored God, by coldneſs, and wanderings, and indevotion, or careleſneſs in my Prayers, or by any wearineſs in his Service, or by any total neglect of it, or by unworthy Communicating?

By impenitence, or putting off the evil day, or ſuperficial and partial repentances, or frequent re-

relapses, or resisting the good motions of God's Spirit?

By abetting any Schism, or Heresy, or Prophanenes?

O my soul, what sins art thou guilty of, more immediately *against thy Self?*

Art thou guilty of Pride, either of thy cloaths, or of thy estate, or of thy credit, or of thy parts, or of thy own holiness, or of boasting of thy own good deeds, or of commending thy self, or of being greedy of praise, or of performing good duties to gain applause, or of committing sin to avoid reproach of men?

Hast thou been immoderately greedy of riches, or of sensual pleasures, or guilty of peevishness, or of too violent, or too lasting fits of anger, or of inconstancy, or of inconsideration, or of discontentedness with thy condition?

Hast thou been guilty of mispend-

ing thy time, or of negligence in reſiſting temptations, or of not improving thoſe opportunities of Learning and Piety, which God gives thee in this place, or of abuſing thy natural parts to ſin?

Haſt thou been guilty of any intemperance in eating, or in drinking, or in ſleeping, or in recreations, ſpending too much time on them, or being too greedy after them?

Haſt thou been guilty of idleneſs, or of downright drunkenneſs, or of laughing at it in others?

Haſt thou been guilty of any uncleanneſs of the eye, or of the hand, or of the fancy, of any laſciviouſneſs, or Luſt, or Fornication, or Adultery, or haſt thou taken delight in lewd company, or in vitious or unchaſt Songs, or Stories, or Expreſſions?

O my ſoul, what ſins art thou guilty of, more immediately, *againſt thy Neighbour?*

How,

How, when, where, against whom hast thou been guilty of any injury, or injustice, or oppression, or breach of trust, or promise, or of any fraud, or theft, or flattery, or dissimulation, or treachery, or lying, or of giving any just scandal?

How, when, where, against whom hast thou been guilty of any ill language or detraction, or slander, or tale-bearing, or rash-censuring, or back-biting, or of contemning, or scoffing at thy Neighbour, either for his infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any contentiousness, or spight, or revenge, or of delighting causlesly to grieve thy Neighbour, or of railing, or of actually hurting him, or of murthering him in thy mind, by ill wishes, or curses? Hast thou been guilty of bitter imprecations, or bearing false witness, or covetousness of any thing he possesses?

Haſt thou been guilty of unthankfulneſs to thoſe that have done thee good, or have reproved thee, or of uncharitableneſs to the poor, or to any Chriſtian in diſtreſs, or of any unnaturalneſs to any of thy relations, or of any evil ſpeaking, or diſreſpect, or ſtubbornneſs againſt any of thy Governours, either Civil or Eccleſiaſtical; or in particular againſt thy Parents or Superiours in this place, or of any wilful diſobedience to the lawful commands of all, or either of them?

Haſt thou tempted any other to ſin, by connivence, or encouragement, or command, or perſwaſion, and mightily encreaſed thy own guilt by furthering the damnation of thy Brother?

In caſe, *Phil.* you do find this Examination too difficult for you, or are afraid you ſhall not rightly perform it, or meet with any ſcruples, or troubles of Conſcience, in the practice

practice of it, I then advise you, as the Church does, to go to one of your Superiors in this place, to be your Spiritual Guide, and be not ashamed to unburthen your soul freely to him, that besides his Ghostly Counsel, you may receive the benefit of Absolution: For though Confession of our sins to God is only matter of duty, and absolutely necessary, yet Confession to our Spiritual Guide also, is by many devout Souls, found to be very advantageous to true Repentance.

If upon your Examination, *Phil.* you find you have any way wronged your Neighbour, resolve upon the first opportunity to make him some suitable satisfaction, and to ask his forgiveness; for you are first to be reconciled to your Brother, before you come to the Altar to offer your gift. *Matth.*5.23.

If you are guilty of tempting any other to sin, ask God's pardon for him,

him, as well as for your ſelf, and if you have any opportunity to do it, exhort him to repentance.

But if any have wronged you, forgive the injury preſently, for you beg forgiveneſs of God on this very condition, that you your ſelf forgive your Brother.

This examination of your ſelf, *Phil.* I ſuppoſe will be task enough for you at one time; and therefore that you may not tire your ſelf, you may conclude with this ſhort Prayer.

A Prayer after Examination.

O Lord God, I have now by Thy aſſiſtance, conſidered my own evil ways, O thou who only knoweſt the heart, and who only canſt change it, Create in me ſuch a broken and contrite heart which thou haſt promiſed not to deſpiſe, and ſo deep a ſenſe of my own

own ſin and miſery, that my Repentance may bear ſome proportion to my guilt. O my God, pardon all my failings, and perfect that good work thou haſt begun in me, for the merits of Jeſus my Saviour, in whoſe holy words I ſum up all my wants. *Our Father*, &c.

At the very next opportunity of retiring you can get, reſolve, good *Phil.* with the Prodigal, to return to your Heavenly Father, and humbly to beg forgiveneſs and having brought your Catalogue of ſins with you, kneel down, and with the loweſt proſtrations of ſoul and body, make your Confeſſion to God of your ſins, and of their aggravations.

A Form of Confeſſion.

O Thou great Judge of Heaven and Earth, before whoſe Glorious Majeſty, even the good An-

Angels, who never ſinned, fall proſtrate and tremble.

With what debaſement and dread ought I to appear before Thy awful preſence, who am but duſt and aſhes, and which is infinitely worſe, a miſerable wretched ſinner!

Holy, Holy, Holy, Lord God Almighty, Thou art of purer eyes than to behold evil, with the leaſt approbation; the way of the wicked, and the ſacrifice of the wicked is an abomination to Thee! *Prov.* 15. 8.

Wo is me then, O Lord, wo is me, for I have inclined unto wickedneſs with my heart, but for the ſake of thy well-beloved Son, Caſt not out my prayer, nor turn Thy mercy from me. *Pſal.* 66.

Miſerable wretch that I am, I have gone aſtray from the very womb, I was ſhapen in wickedneſs, and in ſin did my mother conceive me! Who can bring a clean Thing out of an unclean? What is man

then,

then, O God, that he ſhould be clean, or he that is born of a Woman, that he ſhould be righteous!

Thou, Lord, putteſt no truſt in Thy Saints, and the Heavens are not clean in Thy ſight, and the very Angels Thou chargeſt with folly! *Job* 4.

How much more abominable then, and filthy am I, who daily drink iniquity like water!

Lord, pity, and cleanſe, and forgive, and ſave me, for thy Mercies ſake.

I know, O God, that in my fleſh dwelleth no good thing; for when I would do good, evil is preſent with me, and I ſee a Law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin. *Rom.* 7.

Lord have mercy upon me, and deliver me from this body of death, from this tyranny of ſin.

Alas, alas, my whole nature is corrupt, infinitely prone to all evil, and

and averſe to all that is good: my underſtanding is full of ignorance and error, my will is perverſe, my memory tenacious of all things that may pollute me, and forgetful of my duty; my paſſions are inordinate, my ſenſes the inlets of all impurity, and I have abuſed all my faculties, I am unclean, unclean!

Lord, pity, and cleanſe, and forgive, and ſave me, for thy mercies ſake.

O Lord God, how have I through my whole life violated the ſolemn vow I made to Thee in my Baptiſm, by eagerly purſuing the vanities of this wicked world, by eaſily yielding to the temptations of the Devil, by greedily indulging my own carnal deſires and luſts, by a fruitleſs and dead faith, and by diſobedience to thy holy will and commands.

Father, I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy Son.

I have ſinned, O Lord God, I have ſinned *againſt Thee*, by——

Here confeſs out of your Paper, the ſins which you have committed more immediately againſt God, with thoſe aggravations that accompany them. For inſtance, Lord, I have committed this ſin, or theſe ſins, frequently, againſt checks of Conſcience, *&c. and then add:*

Father, I have ſinned againſt Heaven, and in Thy ſight, and am no more worthy to be called Thy Son, O pity, and cleanſe, and forgive, and ſave me for Thy mercies ſake.

I have ſinned, O Lord God, I have ſinned *againſt Thee, and againſt my own ſelf*, by——

Here confeſs the ſins you have committed more immediately againſt your ſelf, with their aggravations, &c. *and ſay as before:*

Father, I have ſinned againſt Heaven, *&c.*

I have ſinned, O Lord God, I have ſinned, *againſt Thee, and againſt my Neighbour*, by——

Here confeſs the Sins you have committed more immediately againſt your Neigbour, with their aggravations,&c. and add as before.

Father, I have ſinned againſt Heaven,*&c.*

O Lord God, my wickedneſs is great, and my iniquities are infinite, they are more in number than the hairs of my head, and my heart would fail me,but that I well know Thy mercies are more numberleſs than my ſins. *Pſal.* 40. 12.

Have mercy upon me therefore, O Lord, according to Thy great goodneſs, according to the multitude of Thy mercies do away my offences. *Pſal.* 51.

Who alaſs, can tell how oft he offendeth ! O cleanſe Thou me from my ſecret faults, from all my ſins of Ignorance, or Infirmity, or Omiſſion, or which I have not obſerved,

ſerved, or which I have forgot; Lord, lay none of them to my charge; Father forgive me; Lord Jeſus have mercy upon me.

O remember not the ſins and offences of my youth, but receive me, O Heavenly Father, into the arms of thy Fatherly compaſſion, as thou didſt the returning Prodigal, and forgive me all my tranſgreſſions, for the merits of Jeſus, Thy only well-beloved Son, and my Saviour. *Amen, Amen.*

When you have thus confeſt your ſins, good *Phil.* endeavour to be ſtill more ſenſible of them, and to bewail them, with a true penitential hatred, and ſhame, and ſorrow for them, then make ſteady reſolutions of forſaking them, and cry earneſtly to God for pardon and grace, for you muſt as well put on the New man, as put off the Old. *Eph.* 4. 21. Of all which acts of repentance, I give you the fol-

following inſtances, and adviſe you to ſay them over as devoutly as poſſibly you can.

Acts of Shame.

O Lord God, I am aſhamed, and bluſh to lift up my face to Thee, for my iniquities are increaſed over my head, and my treſpaſſes are grown up unto the Heavens! *Ezra* 9. 6.

O my ſoul, what fruit have I reapt from all the pleaſures of ſin which flattered me, but vanity, and vexation of Spirit!

Lord, I am aſhamed of my own folly and madneſs, and diſingenuity, when I call to mind how greedily I have ſucked in my own pollution; how treacherouſly I have betrayed my own ſoul to temptations, and combined with the very Devils, to haſten and encreaſe my own damnation; how obſtinately I have fled from Thee, when Thy mercy purſued me with promiſes

of

of pardon; how unworthily I have abuſed Thy goodneſs and forbearance, and long-ſuffering, which ſhould have led me to repentance.

Surely, after I was turned I repented; and ſince I have conſidered my ways, I am aſhamed, yea, even confounded, becauſe I bear the reproach of my youth. *Jer.* 31. 19.

Acts of Abhorrence.

I hate all evil ways, O Lord, but Thy Law will I love. *Pſal.* 119.

O Lord God, nothing is more abominable in thy ſight, or more diabolical; nothing more defaces Thy Divine Image, or makes me more odious in Thy pureſt eyes, than ſin; and therefore I hate and abhor it!

O Lord God, I confeſs I have nothing good in me, nothing that can any way move Thee, to compaſſionate ſo loathſome a ſinner, but Thy own free and undeſerved,

and

and infinite Mercy, and the Merits of my Saviour!

O Lord God, I cannot but admire the riches of Thy goodneſs, who haſt ſpared me ſo long and haſt given me this opportunity of repentance, O do Thou yet magnify Thy mercy more in my forgiveneſs; O cleanſe me from all that filth my ſoul hath contracted, which now renders me odious to my own ſelf, as well as to Thee!

Acts of Contrition.

Miſerable wretch that I am, that I ſhould begin ſo early to offend my Creator, and ſin ſo much in ſo ſhort a time!

Lord, I fear I never yet throughly conſidered how evil, and how bitter a thing it is to depart from Thee, O make me every day more and more ſenſible of the error of my ways, and of my own infinite vileneſs!

Miſe-

Miserable wretch that I am, that ever I should commit those sins which expose me to all the vials of Thy wrath, to all the curses of Thy Law, to all Thy Judgments temporal or spiritual in this life, and to all the horrors and despair, and torments of the damned in the life to come!

Miserable wretch that I am, that ever I should transgress that Law of Thine, O God, which is so just, and holy, and good, and perfect, and so condescending to my infirmities; and in keeping of which there are so great so unconceivable Rewards!

O that with *Mary Magdalen*, I could weep much and love much, having so much to be forgiven! *Luke* 7. 38.

O gracious Lord, look on me, as Thou didst on *Peter*, and let Thy compassionate look so pierce my heart, that I may weep bitterly for my sins! *Luke* 22. 61.

O Lord God, break this hard heart, for Thou only canſt do it, and melt it into tears of Contrition! Miſerable wretch that I am, that I ſhould ſin ſo much, and yet grieve ſo little!

Wo is me, miſerable wretch, wo is me, that ever I ſhould offend ſo indulgent, ſo liberal, ſo tender a Father!

Wo is me, that ever I ſhould repay the infinite love, and the intolerable Sufferings of my Saviour for me, with nothing but thoſe Sins which occaſioned thoſe very Sufferings!

Wo is me, that ever I ſhould grieve the Holy Spirit, by rejecting ſo many of his good Motions, from whom only I derive Grace and Conſolation!

O Lord God, every ſlight worldly trouble is apt to draw plenty of tears from mine eyes, but when I would weep for my ſins, which are the greateſt calamities that can poſſibly

possibly befall me, either my eyes are dry, or my tears too few, to bewail so many provocations!

O Blessed Spirit, instill true penitent sorrow into my soul, make my head waters, and my eyes fountains of tears, or do Thou supply the want of them with sighs and groans unutterable! *Rom.*8.26.

But alas, I know all the tears I can possibly shed, can never wash away the least of my sins, 'tis Thy Bloud only, Lord, that can do it!

O Blessed Saviour, how can I ever sufficiently lament the guilt of my sins, which was so great, that nothing but Thy own inestimable Bloud could expiate!

O Heavenly Father, in the defect of my own tears, I offer Thee the Bloud of Thy own well-beloved Son, for his sake have mercy upon me. *Amen, Amen.*

Resolution.

O Lord God, with shame I confess that other Lords besides Thee

have hitherto had dominion over me. *Iſa.* 26.

I have been in the ſnare of the Devil, and have been led captive by him, and ſin hath reigned in my mortal body, and I have obeyed it in the luſts thereof, but henceforth I reſolve to ſerve none but Thee, and from this very moment I utterly forſake all my ſins, and turn to Thee! 2 *Tim.*2. *Rom.*6.

O my God, I do from my heart renew my Baptiſmal Vow, which alas, I have hitherto ſo often violated, I do for ever renounce the Devil and all his works, and all his temptations, I do for ever renounce all the vanities of this wicked world, which may pervert me from Thy Service, and all the ſinful luſts of the fleſh.

O my God, I do ſtedfaſtly believe all the Articles of the Chriſtian Faith, and I will keep thy holy Will, and Commandments, and walk

walk in the same all the days of my life.

All this am I bound to do and believe, and by Thy help, so I will, and I heartily thank Thee, O Heavenly Father, who hast called me to this state of salvation, through Jesus Christ my Saviour, and I humbly pray Thee for his sake, to give me grace, that I may continue in the same to my lives end.

Oblation.

Blessed be Thy Name, O Lord God, who hast set before me life and death, and hast bid me chuse life!

Behold, Lord, I do with all my heart chuse life, I chuse Thee, O my God, for Thou art my life!

Save, Lord, and hear me, O King of Heaven, and accept my Sacrifice, even the Sacrifice of my whole heart, which I now give Thee.

O my God, I offer Thee my senses, and passions, and all my faculties, I offer Thee all my desires, all my designs, all my studies, all my

endeavours, all the remainder of my life, all that I have, or am, I offer up all entirely to Thy ſervice.

Lord, ſanctify me wholly, that my whole Spirit, Soul, and Body, may become Thy Temple. O do Thou dwell in me, and be Thou my God, and I will be Thy ſervant. *Amen, Amen.* 1 *Cor.* 6.

Acts of Charity.

O Lord God, I do from henceforth reſolve to love my Neighbour as my ſelf, and to love him not in word only, but in deed and in truth! *John* 1.3.

I do from my heart forgive all men their treſpaſſes, do thou Lord forgive them alſo!

Lord bleſs them that hate me, and do good to them that have any way deſpitefully uſed me, O repay them good for evil!

O my God, bleſs all thoſe that I have any way wronged, have mercy on all thoſe to whoſe ſins I have been any way acceſſary, and give them

them all grace to forgive me. *Amen, Amen.*

Petition for Pardon.

O Thou Father of mercies, and God of all consolation, be merciful to me a miserable sinner!

Lord, remember all Thy gracious calls of sinners to repentance, all Thy protestations that Thou delightest not in the death of him that dies, and that Thou wouldest have all to be saved! *Ez.* 18. 32. 1 *Tim.* 2. 4.

Lord, remember all the exceeding great and precious promises which Thou hast made to penitent sinners!

Lord, remember that Thy mercy is over all Thy works, that in mercy Thou delightest, and that all the Holy Angels seeing Thee well pleased in the exercise of that mercy, rejoyce at the conversion of a sinner, that the greater my sins are, the more will that mercy be magnified in my forgiveness! *Luk.* 15. 10.

Lord, remember that Thou didſt ſo love the world, as to give thy only beloved Son a ranſom for it! *John* 3. *Rom.* 8.

O Heavenly Father, Thou that ſparedſt not thy only Son, but deliveredſt him up for us, wilt thou not with him alſo freely give us all things? and if all things, wilt thou not alſo give us the pardon of our ſins?

O my God, I firmly believe Thou wilt; on that ranſom my Saviour hath paid for me, and on all Thy gracious promiſes of pardon, which for his ſake Thou haſt made to me, I wholly rely; here only is the ſure and ſtedfaſt anchor of my ſoul, to which my Faith and Hope ſhall for ever adhere.

All this, Lord, do I plead, to implore Thy forgiveneſs.

Behold, Lord, though my failings are many, yet to the utmoſt of my power I have confeſt, and bewailed, and forſaken my tranſgreſſions:

ſions : Behold, Lord, I come at Thy call, and I come weary and heavy laden with the burthen of my ſins, be it unto me according to Thy Word. O Thou that art faithful and juſt, forgive me my ſins, and cleanſe me from all unrighteouſneſs. Lord, do Thou in no wiſe caſt me from Thee, but heal my back-ſlidings, and love me freely, eaſe me of my burthen, that I may find reſt in Thee, and ſay unto my ſoul, Be of good chear, thy ſins are forgiven thee, *Mat.*11.29. 1 *John* 1.9. *John* 6.36. *Hoſ.*14.4.

O Heavenly Father, for Thine own infinite mercies ſake, for Thy truth and promiſe ſake, for all the Merits and Sufferings of the Son of Thy love, in whom Thou art always well pleaſed, pardon all my ſins and failings, and receive me into Thy favour. *Amen*, O Lord God, *Amen*, *Amen*.

A Petition for Grace in general.

O Lord God, I have ſworn, and I will perform it, that I will keep thy righteous judgments. *Pſal.* 119.

But alas! I am able of my ſelf to do nothing that is good, not ſo much as to think one good thought, and I no ſooner ſhall riſe from my knees, but I fear I ſhall be tempted to thoſe very ſins I have now ſo ſolemnly renounced, and thoſe temptations will certainly overcome me, unleſs Thou, Lord, doſt ſeaſonably interpoſe Thy grace to withhold me.

But I can do all things through Thee ſtrengthning me: Do Thou then, O Bleſſed Saviour, perfect Thy ſtrength in my weakneſs, for in Thee only is my truſt. *Phil.* 3.

O my God, Thou haſt promiſed to give Thy Holy Spirit to thoſe that ask

ask it, *Luke* 11.13. Behold, Lord, I do humbly, I do earneſtly ask Thy Holy Spirit now of Thee, O fulfil Thy gracious promiſe to me, O vouchſafe me that Holy Spirit I pray for, to purify my corrupt nature, to ſtrengthen my weakneſs, to comfort me in troubles, to ſupport me in diſcouragements, to ſuccour me in temptations, and to aſſiſt me in all parts of my duty, that I may ever hereafter live in Thy fear, and in conſtant, ſincere, and univerſal obedience to all Thy righteous Laws.

Thou, O Searcher of hearts, knoweſt the ſin (or ſins) I am moſt inclined to, [*here name it or them*] and herein will lie my greateſt danger of back-ſliding; But, O my God, I beg a double portion of Thy inviſible aid againſt it, (*or them.*) Hold Thou up my goings in Thy paths, that my Foot-ſteps ſlip not; O work in me that victorious Faith, by which I may overcome the

World, the Devil, and my own corrupt Nature, 1 *John* 5.

True it is, O Lord God, that there are many ſins which upon examination I find, through thy grace, I have not yet committed, and therefore not unto me, Lord, but to thy name be the glory; but alas! there is in my corrupt nature ſo great a proneneſs to evil, ſo great a curioſity to try what ſin is, that without thy reſtraining grace, every temptation when I ſhall have more age and liberty, and opportunity to enforce it, will be apt to draw me from my obedience, and to overthrow all my preſent reſolutions.

But my help ſtandeth in thee, O great Creator, who haſt made Heaven and Earth, and I commit my Soul to thy keeping, O thou that art Faithful as well as Almighty, keep that ſafe which is committed to thy truſt, watch over me, that I may not be beguiled by the deceitfulneſs of ſin,

ſin, or betrayed by my own treacherous heart, or ſurprized by my ghoſtly enemies; and give me grace to watch and to pray inceſſantly my ſelf, leſt I enter into temptation. Hear Lord from Heaven, and ſuccour me, for the alone Merits of Jeſus my Saviour. *Amen, Amen.* 1 *Pet.* 4 19.

Petition for particular Graces.

O That my ways, Lord, were made ſo direct, that I might keep thy Statutes, for then ſhall I not be confounded, when I have reſpect unto all thy Commandments! *Pſal.* 119.

Vouchſafe me thy Holy Spirit, therefore, O Lord God, to work in me whatever is well-pleaſing in Thy ſight, that for the time to come, I may bring forth fruits meet for repentance!

O let it be thy good pleaſure to create

create in me a ſaving knowledge of thee, and of my duty, juſtifying Faith, true ſanctifying Grace, and a purifying Hope, an ardent Love, and a filial Fear of thee! a conſtant deſire of pleaſing thee, and a great tenderneſs of offending thee!

Lord, create in me a penitent heart, a reſigned will, and mortified affections, an habitual mindfulneſs of thy preſence, and a ſteddy devotion in my Prayers, ſincere intentions, and zeal for thy Glory, perſeverance in all holy purpoſes, and conſtancy in all trials and temptations.

Lord, create in me a reverential awe of thy Name, a delight in thy Service, a ſacred regard to this day and houſe of Prayer, and a great attention to thy Word; a daily care of my time, and diligence in my ſtudies.

Lord, make me chaſte and temperate, humble and adviſeable, and patient of reproof, and create in me a chearful and meek, a contented

and

and considerate, a quiet and peaceful spirit.

Lord, bless me with health, and competency of living, with a good understanding, a retentive memory, and a ready apprehension, and with such a measure of temporal good things, as thou seest fit for me, and give me grace to make a right use of all those blessings I have already received.

Lord, purify my thoughts, bridle my tongue, guide all my actions, guard all my senses, stop my ears, and turn away my eyes from sin and vanity.

Lord, give me grace to be just in all my dealing, to do to all Men as I would they should do to me, to be subject to my Parents, and to all my Superiors, to the King as Supreme, and to all Civil Magistrates, to the Pastors of thy Church, and to all my Governors in this place: O grant that I may render due honour and obedience to them all in their several stations. Lord,

Lord, make me willing to forgive injuries, and unwilling to offer any; make me grateful to my Benefactors, friendly to my equals, condescending to my inferiors, compassionate to the afflicted, charitable to the poor, according to my ability, a lover of good men, and kind to my enemies, and give me grace to keep always a conscience void of offence towards Thee, and towards men, and to continue in the Communion of Thy Church, without wavering.

O merciful God, keep thy servant from all wilful, deliberate or presumptuous sins, and let no wickedness have dominion over me.

From stubbornness and pride, idleness and sloth, intemperance and youthful lusts, inconstancy and lying, good Lord deliver me.

From irreligious principles, and false Teachers, unruly passions, and violent temptations, from contracting vitious habits, or taking pleasure in sin, from prophaneness and

and ill company, envy and malice, detraction and uncharitableneſs, good Lord deliver me.

From the errors and vices of the Age, and all remanent affections to ſin, from the ſin, (or ſins) my corrupt nature is moſt inclined to [*Here name it, or them.*] from whatſoever is offenſive to Thee, or deſtructive to my own Soul, good Lord deliver me.

Hear me, O Heavenly Father, and confirm my whole life to the example of my Bleſſed Saviour, and that for his ſake, in whoſe holy words I ſum up all my wants, *Our Father which art in Heaven*, &c.

You have now, good *Phil.* by God's help, gone over the hardeſt part of your preparation for the Holy Sacrament; the next thing you are to do, is to examine your ſelf, whether you do ſufficiently underſtand what the Sacrament is, then to ask your ſelf with what intentions you do approach it, and to pray for God's

God's grace to diſpoſe you for worthy Receiving; and all theſe particulars, together with all that you are to know, and believe, concerning the Bleſſed Sacrament, are contained in theſe following Meditations, which I adviſe you to read over devoutly, at ſeveral times, till you are in ſome meaſure affected with them.

Meditations on the Holy Euchariſt.

On the outward Elements.

I Adore Thee, O bleſſed Jeſus, my Lord, and my God, when I conſider what that Sacrament is, to which thou now inviteſt me, and of what parts it conſiſts; of an outward and viſible ſign, and of an inward and ſpiritual grace! For Thou, Lord, who knoweſt our infirmities, and how little able we are

are to conceive things heavenly and ſpiritual, in pity to our dark and feeble apprehenſions, haſt ordained outward and obvious, and viſible Signs to repreſent to our minds Thy Grace which is inward and inviſible; thou haſt ordained Bread and Wine, which is our corporal food, to picture out to our Faith the food of our ſouls.

On the inward part, or thing ſignified.

I know, O my God, that I muſt look through the outward Elements, and fix my Faith on that which they ſignifie, and which is the inward and inviſible Grace, even Thy own bleſſed Body and Bloud, which is verily and indeed taken and received by the faithful in the Lord's Supper.

But tell me, O Thou whom my Soul loveth, how canſt Thou give us Thy Fleſh to eat?

Lord, Thou haſt told me that Thy words, they are Spirit, and they

they are Life, and are therefore not carnally to be underſtood; Lord, I believe, help Thou my unbelief! *John 6.*

I believe Thy Body and Bloud to be as really preſent in the Holy Sacrament as Thy Divine Power can make it, though the manner of Thy myſterious Preſence I cannot comprehend.

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare Signs only but the real Communication of Thy Body and Thy Bloud, and Pledges to aſſure me of it; and I verily believe, that if with due Preparation I come to Thy Altar, as certainly as I receive the outward Signs, ſo certainly ſhall I receive the Thing ſignified, even Thy moſt bleſſed Body and Bloud, to receive which ineſtimable Bleſſing, O merciful Lord, do Thou fit and prepare me. *Amen, Amen.* 1 *Cor.* 10.

Who

Who Instituted it?

I adore Thee, O blessed Jesus, my Lord, and my God, when I consider that this Holy Sacrament was Thy own Institution; for it was Thou, Lord, who in the night Thou wast betrayed, didst take Bread, and after that the Cup, and didst bless them, and give them to Thy Disciples. O blessed Saviour, let thy Divinity thus stampt on it, strike into my Soul an holy awe and reverence in approaching it; O create in me heavenly Dispositions to celebrate so heavenly an Institution! *Amen, Amen.*

For what end?

I adore Thee, O blessed Jesus, my Lord, and my God, when I consider for what end Thou didst institute the Holy Sacrament, implied in thy own Command, Do this in remembrance of me.

But what need this Command, O gracious Lord, is it possible for me, ever to forget Thee my Saviour, who

who haſt done ſo great things for me?

Alas, alas! my own ſad experience tells me it is, wo is me, every temptation, every vanity is apt to make me forget Thee, though Thy own dying words bid me remember Thee!

But, O bleſſed Lord, for Thy infinite Mercies ſake pardon all my ſtupid forgetfulneſs and ingratitude hitherto, and do Thou now create in me ſuch a thankful and lively remembrance of Thy dying for me, that may excite me to give up my ſelf entirely to Thee, as Thou didſt give up Thy ſelf on the Croſs for me. *Amen, Amen.*

A Thanſgiving for Chriſt's Sufferings.

O Thou my crucified Saviour, Glory be to Thee, for cauſing Thy Sufferings to be regiſtred in the Goſpel; there I have read and remember the wonders and triumphs of Thy Almighty Love, for which I will

will always adore and praise Thee!

I remember, O gracious Lord, how Thou who thoughtest it no robbery to be equal with God, wast made in the fashion of frail man, *Phil.*2. of the vilest and most contemptible of men; for Thou tookest on Thee the form of a very Servant; I remember how many reproaches, and contradictions, and blasphemies, and persecutions Thou didst endure from a wicked and perverse generation, and all this to save us sinful men.

O *Lord Jesus, was ever sorrow like unto Thy sorrow? Worthy art Thou, O Lamb, that wast slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* Rev.15.12.

I remember, O gracious Lord, how Thou didst endure a most bitter Agony, and didst sweat great drops of Bloud, falling to the ground; how Thou who art God above

above all, bleſſed for ever, waſt treacherouſly betrayed, and apprehended, and bound as a Malefactor; how Thou waſt ſet at nought by *Herod*, and his Men of War, and forſaken of all Thy Diſciples, and denied by *Peter*, and all this to ſave us ſinful Men! *Rom.* 9. 5.

O Lord Jeſus, was ever, &c.

I remember how Thou, O God of Truth, was accuſed by falſe Witneſſes, how Thou whom all the Angels adore, waſt blind-folded and buffeted, and mockt, and ſpit upon, and ſtript naked, and ſcourged, and all this that we might be healed by Thy ſtripes, and to ſave us ſinful Men!

O Lord Jeſus, was ever, &c.

I remember Lord, how Thou that art the great Judge of Heaven and Earth, waſt Thy ſelf dragged to the Judgment-Seat, and condemned; how Thou, O King of Heaven, waſt crown'd with Thorns, and

and oppreſt with the weight of Thy own Croſs, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever,&c.

I remember, O bleſſed Saviour, how Thou who art the Lord of Glory, and the ſole Author of life, waſt put to a moſt ignominious death, how Thy hands and Thy feet were nailed to a Croſs, how Thou waſt crucified between two Thieves, and numbred with the Tranſgreſſors, how Thou hadſt a Potion given Thee to imbitter Thy very laſt Gaſp, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever,&c.

I remember, O gracious Lord, how when Thou wert hanging on the very Croſs, Thou waſt ſcoffed at and reviled, how infinitely then Thou wert afflicted, and bruiſed, for our tranſgreſſions, when the iniquities of us all were laid on Thy ſhoulders; how Thou didſt then expreſs an anguiſh greater than all

the

the tortures of Thy Crucifixion, when Thou didſt cry out, My God, my God, why haſt thou forſaken me? And how Thou didſt at the laſt give up the Ghoſt, and die Thy ſelf, that we might live? *Iſa.* 53.

O Lord Jeſus, was ever, &c.

I unfeignedly believe, O gracious Lord, that Thou didſt ſuffer all this for ſinful men, and in particular for me, when we were all Thy utter enemies, and had nothing in us, to move Thee to pity us, but our extream miſery, nothing to move Thee to ſave us, but our great unworthineſs, and Thy greater Mercy!

O the depth of the Riches of thy Love, Bleſſed Lord, how unutterable is thy Mercy, and thy Love paſt finding out!

O all ye Holy Angels, behold and wonder, wretched Man hath ſinned againſt God, and God himſelf has ſuffered the Sinners puniſhment!

Was

Was there ever any ſorrow like that which my Lord and my God endured for me?

Was there any love like to that love my Lord and my God has ſhewed to me?

O ye bleſſed Hoſt of Heaven, who rejoyce at the Converſion of one ſingle Sinner, Adore and Praiſe my Crucified Saviour, who dyed for the ſins of the World; Adore and Praiſe that unknown Sorrow, that wonderful Love, which you your ſelves muſt needs Admire!

O my gracious Lord, my heart is now full of the ſenſe of Thy Love, and what have I to return to Thee, but Love again? 'Tis all I have to offer Thee, accept it, O merciful Lord, imperfect as it is, and do Thou daily heighten my ſenſe of Thy Love to me, that I may daily heighten my Love to Thee!

O Thou infinite Lover of Souls, with all my heart I love, I praiſe, I adore thy Love to me, but alaſs, I can never do it enough!

O do Thou at laſt, gracious Lord, tranſlate me to thy Kingdom of Glory, that there I may love thee to the utmoſt capacity of a Creature, and praiſe thee to all eternity *Amen*, Lord Jeſus. *Amen, Amen.*

What benefiets we receive by it.

I adore thee, O Bleſſed Jeſu, my Lord, and my God, when I conſider the Benefits which through thy mercy we receive by the Holy Sacrament!

Glory be to thee, O Lord, who there makeſt thy own Body and Bloud to become our ſpiritual food, to ſtrengthen and refreſh our Souls!

Glory be to Thee, O Lord, who by this Heavenly food doſt myſtically unite us to thy ſelf: for nothing becomes one with our bodies more, than the bodily food we eat, which turns into our very ſubſtance; and nothing maks us become One with Thee more, than when thou vouchſafeſt to be come the very food of our ſouls!

Glory

Glory be to Thee, O Lord, who by this immortal food doſt nouriſh our ſouls to live the life of Grace here, and doſt raiſe us up to life everlaſting hereafter! Lord, do Thou evermore give me this Bread! *Amen, Amen. John 6. 52.*

Motives of Receiving.

O Bleſſed Saviour! What more powerful Motives can I have to perſwade me to Communicate, than thy Command, and the admirable effects of the holy Sacrament!

But alas! my corrupt nature is apt to ſuggeſt to me low and baſe inducements to this duty, ſuch as are, fear of my Superiors diſpleaſure, if I abſtain, or ſhame of not appearing as devout as my equals, or the meer cuſtom of the Place, or of the Seaſon!

But, Lord, I do from my heart renounce all theſe and the like carnal Conſiderations, and I come to thy Altar to renew my Baptiſmal

Covenant with thee, of which thy Sacrament is a Seal.

I come to teſtifie my ſenſe of thy Love, O Heavenly Father, in ſo loving the World, as to give up thy only Son to die for me.

I come to teſtifie my Faith in Thee, and my love toward Thee, O bleſſed Saviour, and thankfully to commemorate thy wonderful love in dying for me.

I come, Lord, to teſtifie my ſtedfaſtneſs in the Communion of thy Church, and my Charity to all the world.

I come to thy Table, O Lord, out of the ſenſe I have, of the want of that ſpiritual food, to which thou there inviteſt me.

Alas, Alas, I am ſoon apt to grow weary of well-doing, a few prayers, every little duty is apt to tire me, every ſlight temptation is apt to overcome me, and I know there is no food can ſtrengthen my ſoul but thy Body, no cordial can revive

revive my drooping obedience, but thy Bloud, and 'tis thy most blessed Body and Bloud I hunger and thirst after, O gracious Lord, grant that I, and all that communicate with me, may feel its saving efficacy. O Feed, O Refresh, O Nourish our Souls with it to life everlasting, and that for thy own infinite mercy sake, which moved Thee to offer up thy Body and Bloud for us! *Amen. Amen.*

Prayer for Preparation.

Blessed Lord Jesus! I even tremble when I consider that he that eateth and drinketh unworthily is guilty of thy Body and Bloud, and eateth and drinketh damnation to his own soul, and this severe Sentence on unworthy Communicants, makes me afraid to come to thy Altar. 1 *Cor.* 11.

But when I consider that Thy sentence is as severe against those, who being invited refuse to come,

for thou haſt ſaid, they ſhall not taſte of thy Supper; and unleſs we eat thy fleſh, and drink thy bloud, we have no life in us; I am then afraid to keep away. *John* 6.

But bleſſed be Thy mercy, O Lord, for in this ſtreight my Soul is in, Thou art my guide, Thou by giving me this opportunity of receiving, inviteſt me to thy Table, Thou calleſt me to ſeek Thy face, and my heart replies, Thy face Lord will I ſeek!

If Thou, Lord, ſhouldeſt be extreme to mark what is done amiſs, Alas, alas! I am then unfit not only to Communicate, but to ſay even my daily Prayers.

I know, Lord, that if I ſhould ſtay till I am worthy to come, I ſhould then never come; and therefore though I am unworthy of ſo unſpeakable a mercy, yet I come to beg thy Grace to make me worthy, or at leaſt ſuch as Thou wilt accept!

O

O Bleſſed Jeſus, do thou ſo open my eye of Faith to diſcern thy Body and Bloud in the Holy Sacrament, do thou ſo diſpoſe my ſoul, at this time to Communicate, that I may feel all the happy effects of thy own Divine Inſtitution, that my ſoul may receive ſuch laſting impreſſions of thy goodneſs, and be ſo raviſht with the love of thee, and with the incomparable delights of thy Service, and with ſuch an early fore-taſte of Heaven, that all the pleaſures of ſin, which in my growing years may tempt me, may appear to me taſteleſs and unwelcome.

O Heavenly Father, cloath me with the Wedding-garment, even the Graces of my bleſſed Saviour, for then am I ſure to be a welcome gueſt to thy Table, when I ſhall come thither in the likeneſs of thy only well-beloved Son, in whom thou art always well-pleaſed!

O Heavenly Father, fill me with

a lively Faith, profound Humility, filial Obedience, inflamed Affections, and univerſal Charity; O raiſe in my Soul, all thoſe Heavenly tranſports of Zeal and Devotion, of Love and Deſire, of Joy and Delight, of Praiſe and Thanſgiving, which become the remembrance of a Crucified Saviour, which become one Redeemed by the Bloud of God, and that for his ſake only that Redeemed me, in whoſe holy words I ſum up all the Graces and Bleſſings I ſtand in need of. *Our Father which art in Heaven*, &c.

This Prayer, *Phil.* is proper for you to add to your Morning Prayer, the day on which you are to Receive.

Directions in time of Receiving.

IN time of Receiving, good *Phil.* labour all you can to keep your heart affected with the Publick Prayers,

Prayers, and to fill up all the vacant minutes with holy Ejaculations, such as these which follow.

At going to the Altar.

In the multitude of thy Mercies, O Lord God, do I now approach thy Altar, O pardon my sins, and receive me graciously. *Amen, Amen.*

At the Offertory.

Blessed be Thou, O Lord God, for all Things come of Thee, and of Thy own do I now give Thee! 1 *Chron.* 29.

O let this Alms be an Odour of a sweet smell, a Sacrifice acceptable, and well-pleasing to Thee! *Phil.* 4.

At Consecration.

O blessed Jesu, in the Bread broken, I call to mind thy Body torn with Whips, and Thorns, and Nails; and in the Wine poured out, I call to mind thy precious Bloud, shed for my sins!

Glory be to Thee, O Lamb of God, that didst offer thy self a Sacrifice, to take away the sins of the

whole World, Lord have mercy on me, and take away mine alſo.

Whilſt others are Communicating.

O my God, whom have I in Heaven but Thee, and there is none on Earth I deſire, in compariſon of Thee. *Pſal.* 73.

As the Hart panteth after the Water-brooks, ſo panteth my ſoul after Thee, O God! *Pſal.* 42.

My ſoul is a thirſt for thee, O God, my God!

Bleſſed Saviour, I am thine, I am wholly thine, for thou haſt bought me with a price, with the ineſtimable price of thy own Bloud! 1 *Cor.* 6.

Lord, ſuffer not the price of Thy own Bloud to periſh, and I will always glorify Thee in my Body, and in my Spirit, which are thine.

If there be many Communicants, and thou haſt much vacant time, *Phil.* and doſt want devout matter to imploy thy thoughts, till all

all have Communicated, thou mayeſt then repeat the Thanſgiving for Chriſt's ſufferings, *p.* 88. either in whole, or in part, as thou ſeeſt it needful.

When the Prieſt cometh towards you.

O Lord God, I now deſire to renew my Covenant with Thee, and to ſeal it in this Sacrament!

Lord, put Thy Laws into my mind, and write them in my heart, and for the Paſſion of Thy Son, which I now commemorate, be merciful to my unrighteouſneſs, my ſins and my iniquities remember no more, and be Thou my God, and I will be Thy Servant. *Amen, Amen. Heb.* 3. 10.

O my ſoul taſte now, and ſee, how gracious the Lord is! *Pſal.* 34.

After receiving the Bread.

Glory be to Thee, O Lord, who feedeſt me with the Bread of Life. *Heb.* 10. 10.

O

O Lord God, who didſt ſanctify us by the offering of the Body of Jeſus once for all, ſanctify me, even me, O Heavenly Father!

After receiving the Cup.

Glory be to Thee, O Lord Jeſus, who permitteſt me to drink of the fountain of life freely!

My beloved is mine, and I am his!

Bleſſed Saviour, Thou haſt loved us, and waſhed us from our ſins in Thy own Bloud, and therefore to Thee be Glory and Dominion, for ever and ever. *Amen, Amen. Rev.* 1.

Glory be to Thee, O Jeſus my Lord, and my God, for thus feeding my Soul with Thy moſt bleſſed Body and Bloud; O let thy Heavenly food transfuſe new life, and new vigour into my Soul, and into the Souls of all that Communicate with me, that our Faith may daily increaſe, that we may all grow more humble, and contrite for our ſins, that we may all love Thee, and ſerve Thee, and delight in Thee, and praiſe

Thee

Thee more fervently, more inceſſantly than ever we have done heretofore! *Amen, Amen.*

After the Congregation is diſmiſt, *Phil.* if you cannot get privacy in your own Chamber, I adviſe you at the firſt opportunity to go into the Chappel, and there to give God thanks for that great bleſſing, of which he has now made you a partaker.

A Thankſgiving after Receiving.

O how plentiful is thy goodneſs, my Lord, and my God, which thou haſt laid up for thoſe that fear thee, which thou haſt laid up for thoſe that put their truſt in thy mercy! *Pſal.* 31.

Was it not love infinite enough, deareſt Lord, to give thy ſelf for me on the Croſs? Was not that Sacrifice of thy ſelf ſufficient to expiate the ſins of the whole world? What Lord couldſt thou then do more for me?

All

All the mighty Hoſt of Heaven ſtood amazed to ſee the Bloud of God ſhed, to ſee their King of Glory, to whom from everlaſting they had ſung their Hallelujahs, nailed to a Croſs; and all this to ſave ſinners! *Acts* 20.

Sure, Lord, none of all thoſe bleſſed Spirits, with all the glorious Illuminations they had, could ever have imagined, how thou couldſt give Thy ſelf more to us than thou haſt done.

And yet for all this, Thou haſt wrought new miracles of love for us, and as if it had not been love enough to have given Thy ſelf for us on the Croſs, thou haſt found out a way to give Thy ſelf to us in the Holy Sacrament, to unite Thy ſelf to us with the moſt intimate Union that 'tis poſſible to conceive, to become the very food, the life, the ſtrength, the ſupport of my ſoul, to become one with me, to become the very ſoul of my ſoul!

O Lord God, this is ſo unconceivable a Bleſſing, this is ſo Divine an Union, that the very Angels, who ſo much deſire to look into the great Myſtery of our Redemption, who learn thy manifold Wiſdom from thy Church, and frequent the places of thy Publick Worſhip, do crowd about our Altars, and with awful admiration, contemplate the Holy Sacrament! 1 *Pet.* 1. 12. *Eph.* 3. 10. 1 *Cor.* 10.

What thanks then, gracious Lord, can I return to Thee for thoſe wonders of love Thou haſt ſhewed to me wretched ſinner, which the very Angels, who never ſinned, ſo much admire!

O deareſt Lord, raiſe Thou my devotion to the higheſt pitch it can poſſibly reach, to praiſe Thee; enlarge my Soul to its utmoſt extent to love Thee!

How can I ever more offend ſuch riches of Mercy, as are in Thee,

O crucified Saviour! and yet whilſt I carry this body of ſin about me, I fear I ſhall; but, Lord, I do from my heart renounce and abhor all Things that diſpleaſe Thee, I reſolve to the utmoſt of my power to reſiſt all temptations, and to become as totally thine, as my frail nature will permit me.

O Gracious Lord, who haſt ſo infinitely loved us, and given us everlaſting Conſolation, and good Hope through Grace, comfort my heart, and for ever eſtabliſh it, in every good Word and Work!

Bleſſing, and Honour, and Glory, and Power, be unto him that ſitteth on the Throne, and unto the Lamb for ever!

Rejoyce in the Lord Jeſus, O my Soul, for of Him cometh my Salvation.

I will love Thee, O Lord my King, and I will praiſe Thy name for ever and ever!

Glory be to Thee, O Lord God,

for giving me this bleſſed opportunity of coming to thy Altar! O grant I may never more pollute my Soul, which Thou haſt now made thy Temple to reſide in, who art the God of Purity!

Praiſe the Lord, O my Soul, while I live will I praiſe the Lord, as long as I have any Being, I will ſing praiſes unto Thee, O bleſſed Saviour, my King and my God.

O gracious Lord, pardon all my failings, accept all my prayers and praiſes, and ſupply all my wants, which I ſum up in Thy own bleſſed words, *Our Father*, &c.

Remember, good *Phil.* that when you have received the Holy Sacrament, your greateſt work is then but beginning, which is, to obſerve all the promiſes you have made to God, of future Obedience, and therefore 'tis good for you to read over now and then, and to renew your Reſolutions, and to examine your

your ſelf how you have kept them, that you may preſerve in your ſoul a ſerious ſenſe of your duty, and a conſcientious care to perform it.

A Form of general Thanſgiving.

WOrthy art Thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for Thou haſt created all things, and for thy pleaſure they are, and were created! *Rev.*4 8.

Thou haſt made Heaven, the Heaven of Heavens with all their Hoſt, the Earth and all things that are therein, Thou preſerveſt them all, and the Hoſt of Heaven praiſeth Thee! *Neh.*9.6.

Glory be to Thee, O Lord God Almighty, for creating man after thine own Image, and making ſo great variety of Creatures, to miniſter to his uſe!

Glory

Glory be to Thee, who giveſt us life and breath, and all things, who giveſt us fruitful ſeaſons, and filleſt our hearts with food and gladneſs! *Acts* 14.

Glory be to Thee, O Lord God, for all thy many bleſſings and deliverances, for all thy forbearance and long-ſuffering to this ſinful Nation; Glory be to Thee, O Lord, who haſt made me alſo ſhare in thoſe publick mercies, and for that light of the Goſpel thou vouchſafeſt us, of which the greateſt part of the world is totally ignorant.

Glory be to Thee, O heavenly Father, for my being, and preſervation, ſtrength and health, underſtanding and memory, friends and benefactors, and for all my abilities of mind and of body.

Glory be to Thee, O heavenly Father, for my competent livelihood, for my education in this College, for all my known or unobſerved

obſerved Deliverances, and for the guard thy holy Angels keep over me.

But above all, Glory be to Thee for giving Thy only Son to dye for my ſins, and for all the ſpiritual bleſſings he has purchas'd for me, for my Baptiſm, and all the opportunities Thou giveſt me of ſerving Thee, or of receiving the Holy Euchariſt; for whatever ſin I have eſcaped, for whatever good I have done, or thought, for all my helps of Grace, and hopes of Heaven, Glory be to Thee!

Praiſe the Lord, O my Soul, and all that is within me, praiſe his Holy Name.

Glory be to Thee, O Lord Jeſus, for Thy inexpreſſible Love to loſt man: Glory be to Thee, O Lord, for condeſcending to take our frail nature on Thee: Glory be to Thee, for all Thy Heavenly Doctrine to inſtruct us, Thy great Miracles to convince us, and Thy unblameable example to guide us!

Glory

Glory be to thee, O bleſſed Jeſus, for thy Agony and Bloudy Sweat, for all the torments and anguiſh of thy bitter Paſſion!

Glory be to thee, O bleſſed Jeſus, for thy Glorious Reſurrection, and Aſcenſion into Heaven, and Interceſſion for us at the right hand of thy Father!

O Gracious Lord, thou that haſt done ſo much for me, how can I ever ſufficiently praiſe and love thee!

Praiſe the Lord Jeſus, O my Soul, and all that is within me, praiſe his Holy Name!

Glory be to thee, O bleſſed Spirit, Glory be to thee, for all the miraculous Gifts and Graces thou didſt beſtow on the Apoſtles, to fit them to convert the world, and for inſpiring the Sacred Penmen of Holy Scripture!

Glory be to thee for inſtilling holy thoughts into my ſoul, for all the ghoſtly ſtrength, and ſupport, and com-

comfort, and illumination we receive from thee; for all thy preventing, and reſtraining, and ſanctifying Grace, glory be to thee!

Bleſſed Spirit! let me never more by my ſins grieve thee who art the Author of Life, and Joy to me!

Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name.

Here Phil. *if you recite this Thanſgiving, on any great Feſtival or Saints day, you may add,*

Particularly, O Lord, I am bound to praiſe thee, for the great bleſſing we this day Commemorate, [*Here mention it, for inſtance, the Nativity of our bleſſed Saviour, or the like.*]

Or for the Saint, whoſe memory we this day celebrate, [*Here you may name him*] and add,

Praiſe the Lord therefore, O my Soul, and all that is within me, praiſe his holy Name.

Bleſſing, and Honour, and Thankſ-

Thankſgiving, and Praiſe, more than I can utter, more than I can conceive, be unto thee, O moſt adorable Trinity, Father, Son, and Holy Ghoſt, by all Angels, all Men, all Creatures, for ever and ever. *Amen, Amen.*

A Form of General Interceſſion.

HOly, Holy, Holy, Lord God Almighty, I miſerable ſinner, humbly acknowledge that I am altogether unworthy to pray for my ſelf, but ſince thou haſt commanded us to make Prayers and Interceſſions for all men, in obedience to thy Command, and in confidence of thy unlimited Goodneſs, I commend to thy Mercy and Divine Providence, the wants and neceſſities of all mankind.

Lord, let it be thy good pleaſure to reſtore to thy Church Catholick, primi-

primitive Peace and Purity, and to preſerve it againſt the Gates of Hell.

Particularly, O Lord God, I implore Thy mercy for this ſinful Nation, for the iniquity of the Land is exceeding great.

Alas, alas! we are unthankful for thy Bleſſings, incorrigible under thy Judgments, and unprofitable under all the means of Grace, and what can we expect from Thee, but to drink deep of the cup of thy Wrath?

And wretch that I am, my ſins have increaſed the heap of the publick impieties, and made their cry the louder to Heaven for vengeance!

But, O Lord God, in the midſt of Judgments remember Mercy; Turn thou us, Lord, and ſo ſhall be be turned, O be favourable to thy People, and give us all Grace to turn to Thee, in Faſting, Weeping, and Mourning, to put a period

to

to our provocations, and do Thou put a period to our punishments.

O Lord God, out of the multitude of Thy mercies, give us grace to fear Thee, and to keep Thy Commandments always, that it may be well with us, and Thou may'st rejoyce over us to do us good. *Amen, Amen.*

O let it be Thy good pleasure to bless us all, from the highest to the lowest, in our several stations.

To defend the Church of *England* from all the assaults of Schism, or Heresie, or Sacriledge; and to bless all Bishops, Priests, and Deacons, with Apostolical graces, exemplary lives, and sound doctrine!

O let it be Thy good pleasure, to save and defend our Sovereign Lord the King, from all his Enemies; grant him a long and happy reign over us, and endue him with all those gifts and graces, which may make him a terror to evil works, and a great promoter of thy Glory.

Bleſs him, and all his Royal Relations with a great meaſure of all temporal good things, and with Eternal Glory in the world to come.

Lord, let it be Thy good pleaſure, to grant,

To the Privy Council, Wiſdom from above.

To all Magiſtrates, Integrity and Zeal for Religion.

To the Gentry and Commonalty, Pious and Juſt, Peaceable and Loyal hearts.

To our Armies and Navy, Protection and Victory.

To the whole Nation, healthful and fruitful, and peaceful times.

Lord, let it be thy good pleaſure to grant,

To all Jews, Turks, Infidels, Atheiſts, and Hereticks, Converſion.

To all Malefactors, and wicked Men, timely Repentance.

To all holy Perſons, increaſe of Grace and Perſeverance.

To all that I have tempted any way

way to ſin, or with whom I have been a Companion in evil, Contrition and pardon.

Lord, let it be thy good pleaſure, to bleſs all thoſe I have any way wronged, and to forgive thoſe that have wronged me, to comfort the diſconſolate, to give health to the ſick, eaſe to thoſe that are in pain, patience to the afflicted, food to the hungry, cloaths to the naked, liberty to the Captive, and a ſafe delivery to Women with Child.

Lord, be Thou a guide to the Traveller, ſafety to thoſe that are at Sea, a refuge to the Oppreſſed, be Thou a Father to the Fatherleſs, take care of Widows, pity and relieve all poor Priſoners of Debt, and have mercy on all Ideots and mad Perſons.

Lord, let it be Thy good pleaſure to bleſs my Parents, my Brothers and Siſters, and all my Relations, all my Friends, all my Governours in this College, all my Fellow Scholars, all who have commended

themſelves to my Prayers, [particularly *Here you may name them if you ſee occaſion,*] Lord, thou beſt knoweſt all our conditions, all our deſires, all our wants, O do thou therefore ſute thy graces and bleſſings, to our ſeveral neceſſities of Body or Soul!

Hear, O merciful Father, my Supplications, and that for the ſake of Thy Son Jeſus, who died for us all, in whoſe holy words I ſum up my own, and the wants of all I pray for. *Our Father which*, &c.

If you are a Child of the College, good *Phil.* I adviſe you now and then to ſay that uſual Collect, wherein you give thanks for the Founder, and pray for the College, both which you have great reaſon to do, in private as well as in publick, when you conſider that God has made the Founder an inſtrument of doing you much good, in advantaging your education, and the bleſſings you pray for on the College, you have your ſelf a part in.

A

A Thankſgiving for the Founder.

I Give Thee humble and hearty thanks, O moſt merciful Father, for our Founder, *William* of *Wickham*, and all other our Benefactors, by whoſe Benefits we are in this College brought up to Godlineſs and good Learning, and I beſeech Thee to give us grace, ſo to uſe theſe Thy bleſſings, to the glory of Thy Name, that we may become profitable members in the Church and Commonwealth, and may be at laſt partakers of the immortal Glory of the Reſurrection, through Jeſus Chriſt our Lord. *Amen, Amen.*

Directions to uſe the foregoing Prayers.

HAve a great care, good *Phil.* that you make not any of the Rules here given you, a pretence to

neglect the Orders and Duties of the Place you live in, or of the School, for that were idleneſs rather than devotion.

When you fix on a day to examine your Soul, or to confeſs your ſins in, believe me, *Phil.* nothing will more enforce your Prayers and Repentance, than if they are accompanied with Faſting and Alms, as you may ſee in the example of *Cornelius*, whoſe Prayers, and Faſting, and Alms, all joyned together, were ſo acceptable to God, as made him ſend firſt an Angel from Heaven, and after the Angel an Apoſtle, and after the Apoſtle the Holy Ghoſt, to confirm and enlighten him. *Acts* 10.

But take notice, *Phil.* that all the Faſting I adviſe you to, is only on ſome Faſting-day, on ſome one Friday, or Saturday, when your Commons are leſs than on other days, to content your ſelf with your bare allowance, and withal to lay aſide ſome

ſome ſmall matter, according to your ſtock, for the Poor.

But beware you do not your duty only to be ſeen, and approved of by others, for this were hypocriſie; and take heed your performances do not puff you up with a vain conceit of your holineſs, and that you are better than your fellows, for this were abominable pride; and alaſs! when you have done the beſt you can, you fall infinitely ſhort of your duty, and 'tis God's mere mercy, not any the leaſt worth in you, makes your ſervice any way acceptable to him.

When you have once throughly examined your ſelf, good *Phil.* and made a particular confeſſion of the ſins of your whole life, and begged pardon, there is not the ſame abſolute neceſſity of ſuch laborious examination, at your next Communicating, eſpecially if you examine your ſelf carefully every night, and daily repent of the evil of the day

paſt, and are not conſcious to your ſelf of any great, or notorious ſins, ſince your laſt Confeſſion, for if you are not, the Examination and Confeſſion only of what paſt ſince your laſt Communicating, together with a general Confeſſion of your former ſins, and a ſolemn renewing of your former acts of repentance, may ſerve the turn.

But if your Conſcience accuſes you of any culpable neglect in your laſt Examination, or of any great relapſes, or of any wilful violations of your laſt Vows and Reſolutions, in thoſe, and the like caſe, 'tis the ſureſt way to begin all your repentance again.

Remember *Phil.* that though 'tis God that works in you to will and to do of his good pleaſure, yet God alſo commands you to work out your own ſalvation your ſelf, and therefore you are to labour for thoſe bleſſings, and to practiſe thoſe graces you pray for, ſo that you are

to

to read your duty in your prayers.

If you find any particular sin you are guilty of, or any particular grace which you want, or any particular blessing which you are to give thanks for, which is not here mentioned, 'tis easie for you to add it to your Prayers as occasion requires; in like manner if you meet with any passage, in any prayer, which does not either so directly, or so fully express the sense of your soul, as you could wish, leave it out.

If opportunity, leisure, and devotion all together, do at any time, when you go home, or at times of liberty incline you to make some present addition to your daily prayers, or like *Daniel* and holy *David*, not only at Morning and at Evening, but at Noon-day, to pray to God, thou mayest then use the Prayer for particular graces, *p.* 79. or those acts of Resolution and Oblation, *p.* 69. 71. or

Dan. 6. 10. *Psal.* 55. 18.

on Sundays and Holydays the Form of general Thankſgiving, or on Faſting-days, the Form of general Interceſſion, as may beſt ſute with the ſeaſon, and with your own affections.

Directions concerning Infirmities.

IF after all the care and pains you can take, and your petitions alſo for God's Grace, you find in the performance of any duty in your daily Prayers, Examination, Receiving the Holy Euchariſt, or the like, great Coldneſs, and Wandrings, and indiſpoſedneſs and wearineſs of Spirit, and that your heart is little affected with it, and that you fall very much ſhort of the Rules here laid down, and therefore are ready to conclude, that all you have done is in vain, and diſpleaſing to God.

Be not diſheartned at this, *Phil.* 'tis

'tis a good sign to be so much grieved for your failings in your duty, 'tis an argument of a filial tenderness, and desire to serve God better, that your spirit is willing though your flesh is weak, and if you still continue your endeavours and prayers, patiently relying on God's infinite goodness, and on his gracious promises of hearing you, he will assuredly hear you in his good time.

Know, good *Phil.* that this is the case of thousands, as well as of your self, the very best of Christians sigh under the perverseness and impotence of their corrupt nature, and even the Just man falls seven times a day, through sins of Ignorance, or infirmity, or sudden surreption, or inadvertency, or the like; though it is true, he riseth again by an habitual repentance, and therefore be not discouraged, but daily beg pardon for your daily failings.

To eaſe you in ſuch indiſpoſitions, or when you are alſo ſtraitned in time, or diverted by any unavoidable avocations, I adviſe you to ſhorten your Prayers, and for the longer Morning and Evening Prayer, ſay the ſhorter; and as for the other parts of Devotion, throughout this whole Manual, they are cut into ſo many Breaks and Diviſions, on purpoſe, that you may lengthen or ſhorten your Prayers, as may beſt comply with your occaſions and infirmities; only let me warn you ſeriouſly, that under colour of indulging your infirmities, you do not indulge your ſloth.

Be not then afflicted, good *Phil.* if you cannot come up exactly to the Rules here given you. Believe me, it was never imagined you would; it was only hoped that you would endeavour it: And know that it is a great error of many devout ſouls, to think all they do ſignifies nothing, becauſe they fall ſhort of the Rules laid

laid down in their Books of Devotion; little considering that 'tis sincerity God requires of us, and not perfection; for if there be a willing mind in us, it is accepted according to that which a Man hath, and not according to that a Man hath not; 2 *Cor.* 8. 12. So that your Infirmities ought to humble, but not discourage you.

For instance, Suppose you should not be able, after all your endeavours and prayers, to shed any, or but few tears for your sins, be not too much cast down at it; for to be troubled for want of tears, is one sign of godly sorrow; and 'tis certain, though tears are very desireable, yet they are not always signs of true repentance, for Hypocrites may shed them, and there may be true godly sorrow without them; and perhaps God will at last give them to you, when his wisdom sees your heart in a fit temper for them.

Whensoever then you are troubled

bled with an afflicting ſenſe of your infirmities, and for your many failings, I adviſe you to ſay this Prayer following, and to reſt ſatisfied that He that died for you, will both hear, and accept, and ſuccour you.

A Prayer againſt Failings.

O Thou compaſſionate Saviour of ſinful man, look down from Heaven, and have mercy upon me wretched Sinner; O ſave me, O help me, for without Thee I can do nothing as I ought!

Miſerable man that I am, my very Prayers and Repentance are accompanied with ſo many failings, that I am ſometimes afraid that Thou Lord wilt not hear ſuch Prayers, nor regard ſuch Repentance!

But, O bleſſed Saviour, my Lord, and my God, 'tis Thy promiſe, not to diſcourage the leaſt meaſure of grace. Thou wilt not quench the ſmoak-

ſmoaking Flax,or break the bruiſed Reed. *Matt.*12.20.

'Tis Thy practice, Lord, to comply with the weakneſs of Thy ſervants. Thou art the good Shepherd who carrieſt the tender Lambs in Thy very boſom, and gently leadeſt thoſe that be with young! *Iſ.*40.11.

Nay,Lord,'tis Thy very nature ſo to do,for Thou Thy ſelf haſt felt humane infirmities, and canſt not but commiſerate thoſe that ſigh under them! *Heb.*2.20.4.15.

Why art thou then ſo heavy, O my ſoul, and why art thou ſo diſquieted within me! O put thy truſt in thy Saviour,who is the help of my countenance and my God. *Pſal.*42.

O gracious Lord,do Thou pity me, and accept my weak and imperfect performances, and ſupply by thy boundleſs mercy, all the defects in my duty; and if it be thy pleaſure I ſhould ſerve Thee better, O Lord God,increaſe Thy ſuccours of grace, and I ſhall then increaſe my obedience!

O

O Thou Lover of Souls, for the ſake of that infinite Compaſſion of Thine, which moved Thee to die for me, hear me, and help me. *Amen*, Lord Jeſus, *Amen, Amen.*

Directions in time of Sickneſs.

FAr be it from you, good *Phil.* to counterfeit your ſelf Sick at any time, to avoid the School, or the like, leſt God ſend you Sickneſs indeed, to puniſh your idleneſs and diſſimulation.

But if it pleaſe God to viſit you with a real Diſeaſe, let it be your firſt care to make your peace with Heaven, for God by taking you off from your uſual Studies, does give you a call to Repentance, and the Examination of your ſelf in the beginning of your Sickneſs, is as ſeaſonable and neceſſary as before your Communicating; beſides, if your Sickneſs prove dangerous, you will

will then, I doubt not, deſire to communicate, ſo that to fit you both for the Holy Sacrament, and for Heaven, Examination and Repentance ought to be firſt in your thoughts.

Beware *Phil.* of deferring this duty, becauſe you are young, and think you may have time enough to repent hereafter; for you ſee, that Perſons younger than your ſelf die, and you are not ſure to out-live this Diſtemper; and if you ſhould put it off till your Sickneſs grows more on you, it may perhaps take away your ſenſes; or if it does not, be ſure it will much more indiſpoſe you to Prayer and Recollection.

In the beginning then of your Sickneſs, begin your Repentance, and ſay over this following Prayer, and do not only ſay, but practiſe it.

A Prayer in the beginning of Sickneſs.

O Heavenly Father, who in Thy Wiſdom knoweſt what is beſt for me, Glory be to Thee!

Lord,

Lord, if it ſeem good in Thy ſight divert this Diſtemper from me, which I now feel ſeizing on me, that I may employ my health to thy Glory, and Praiſe thy Name!

But if Thou art pleaſed it ſhould grow on me, I willingly ſubmit to Thy afflicting hand, for Thou art wont to chaſtiſe thoſe whom Thou doſt love, and I am ſure, Thou wilt lay no more on me than Thou wilt enable me to bear. 1 *Cor.* 10.

I know, O my God, Thou ſendeſt this Sickneſs on me for my good, even to humble and reform me, O grant it may work that ſaving effect in me!

Lord, create in me a true penitent ſorrow for all my ſins paſt, a ſtedfaſt Faith in Thee, and ſincere Reſolutions of Amendment for the time to come!

Deliver me from all frowardneſs and impatience, and give me an entire reſignation to thy Divine Will; O ſuffer not the Diſeaſe to take

take away my ſenſes, and do Thou continually ſupply my thoughts with holy Ejaculations; Lord, bleſs all means that are uſed for my recovery, and reſtore me to my health, in Thy good time; but if otherwiſe Thou haſt appointed for me, Thy bleſſed will be done. O wean my affections from all things below, and fill me with ardent deſires after Heaven; Lord, fit me for thy ſelf and then call me to thoſe Joys unſpeakable, and full of Glory, when Thou pleaſeſt, and that for the ſake of Thy only Son Jeſus, my Saviour, in whoſe holy words I ſum up all my wants. *Our Father*, &c.

Ejaculations in time of Sickneſs.

FAther, if it be poſſible, remove this Cup from mè, nevertheleſs not my Will, but Thine be done! *Matt.* 26.

Trouble and heavineſs have taken hold on me, but my ſure Truſt is in Thee, O Lord!

For

Forſake me not, O my God, when my ſtrength faileth me, haſte Thee to help me, O Lord God of my Salvation! *Pſal.*38.

Lord, teach me ſo to number my days, that I may apply my heart to wiſdom! *Pſal.*90.

Deal Thou with me, O Lord, according to Thy Name, for ſweet is Thy mercy!

Lord, what is my hope! truly my hope is even in Thee!

O my ſoul, tarry thou the Lord's leiſure, be ſtrong, and he ſhall comfort thy heart, and put thou thy truſt in the Lord! *Pſal.*27.

Into Thy hands I commend my ſpirit, for Thou haſt redeemed me, O Lord, Thou God of Truth!

In my Father's Houſe are many Manſions, and Thou, Lord Jeſus, art gone before to prepare a place for us, that where Thou art, we may be alſo! *John* 14.2.

Lord be merciful to me, miſerable Sinner!

O Lord God, we muſt all at the laſt day appear before Thy Judgment-Seat, O cleanſe me from my ſins, that I may be found blameleſs at the coming of the Lord Jeſus!

As the day goeth away, and the ſhadows of the Evening are ſtretched out, ſo paſſeth away my life even like a vapour, that appeareth for a little time, and vaniſheth away! *Jer.* 6. *Jam.* 4.

Eye hath not ſeen, nor ear heard, nor the heart of Man conceived, the good things which God has laid up for thoſe that love him: Lord, do thou therefore enflame my ſoul with thy love! 1 *Cor.* 2.

I know, Lord, that Thy Judgments are right, and thou of very faithfulneſs haſt cauſed me to be troubled. *Pſal.* 119.

O Heavenly Father, my hope is wholly in thy mercy, and in the Merits and Sufferings of my Saviour, O for his ſake forgive and ſave me!

To

To theſe, and the like Ejaculations, *Phil.* which thou mayeſt gather thy ſelf, thou mayeſt now and then either read a Pſalm your ſelf, or have one read to you, as particularly the 23. or 25. or 27. or 51. or any other that does beſt ſuit with thy condition.

I need give you no further directions for the time of Sickneſs, becauſe I preſume, *Phil.* that when you feel your Sickneſs prevailing on you, you will then ſend for a ſpiritual Guide, who will give you more particular advice, and miniſter to all the neceſſities of your ſoul, and therefore I ſhall only add this form of Thanſgiving.

A Thankſgiving for Recovery.

GLory be to Thee, O Heavenly Father, for the Sickneſs thou haſt in mercy ſent me!

Lord, the ſtripes Thou didſt lay on me, were the ſtripes of Love, Glory be to Thee!

Be-

Before I was troubled, I went wrong, but now will I keep thy Word. *Pſal.*119.

It is good for me that I have been in trouble, that I might learn thy Statutes.

Glory be to Thee, O Lord, Glory be to Thee, for delivering me from the terrors of death, and reſtoring me to my health again, Glory be to Thee!

I called upon the Lord in my trouble, and the Lord heard me at large! *Pſal.*118.

I ſhall not die but live, and declare the works of the Lord!

Praiſe the Lord therefore, O my ſoul, as long as I have my life, which at firſt God gave me, and which he has now reſtored me, I will ſing praiſes unto my God!

O Lord God, who haſt in thy tender mercy prolong'd my days in this world, give me grace to ſpend that life Thou haſt now lengthned in Thy ſervice. O give me grace to per-

perform all my reſolutions of new obedience, and ſo to live in the filial fear of Thee, all the remainder of my time, that I may at laſt die at peace with my ſelf, at peace with the whole world, and at peace with Thee; and that for the ſake of Thy well-beloved Son, and my Saviour, in whoſe holy words I ſum up all my wants. *Our Father*,&c.

To this you may add, if you think fit, the 103. Pſalm.

To conclude, good *Phil.* if you have reapt any good from theſe Prayers and Inſtructions, be ſure to give God hearty thanks for it, and let this encourage you to make the more frequent uſe of them, and God of his Infinite mercy bleſs them every day more and more to your growth in grace, and to his own glory. *Amen.* *FINIS.*

By the ſame Author, *An Expoſition on the Church Catechiſm, or the Practice of Divine Love*, in a ſmall or a large Character.

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